

# Elders' Messenger.

(ESTABLISHED 1907).

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## NEW ZEALAND MISSION.

Church of Jesus Christ of Latter Day Saints.

P.O. BOX 72, AUCKLAND.

OFFICE : 53, UPPER QUEEN STREET.

*This earth by Mormon conception, is not a pestilent island in the ocean of eternity, where souls are quarantined for sin, as the dismalists among the Christians would have us believe ; on the contrary it is a world prepared by our Father in heaven for the transplanting of his children ; a glorious university—the only real university for the development of his sons and daughters,—Professor N. L. Nelson, in the "Mormon Point of View"*

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VOL. I

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No 1.

For some time the New Zealand Mission has appreciated the necessity of a more efficient medium through which to communicate with the Elders and Saints laboring and residing within its jurisdiction. The monthly circular letter "Current Events" is insufficient the mission is growing. If we would be alive to our duties we must keep up with our work. Progressive times demand progressive methods. The mission has been asked repeatedly by Elders, Saints and friends to publish a small magazine. They wish to be kept informed about the news of the Mission and the happenings at home in which they are particularly interested. Returned Missionaries who have been privileged to labor in this land will also be interested to know what is happening in their "old mission field." But above all we can defend "the Cause" against local journals which continually maliciously misrepresent us and deny us the justice of reply through their columns. Through our little paper we can, at least, put ourselves right with our newly acquired friends. Our old friends and Saints know us.

The sayings of inspired men both dead and living and gems of thought from our most able writers since the organization of the church will be reproduced from time to time. Our Saints and friends of New Zealand have been denied much spiritual food and comfort, which we hope to be able to give them by our little magazine. At sundry times, counsel is given by the leaders of the Church to the Saints, the MESSENGER will print such whenever it appears.

The MESSENGER will contain all Mission news, record the arrival and appointment of new Elders, and a monthly summary of the work of each conference. The announcement of the death of any of our Saints will also be given space.

Part of the MESSENGER will be printed in English and part in Maori. In this way an incentive will be given our young Maori friends to learn the English language and to learn the Gospel in English. It is hoped they will work diligently to acquire the use of the English language since it will be such an aid to their intellectual and business welfare.

The MESSENGER will be the official organ of the Mission, all matter first being approved by the Mission President before it is printed. Instructions and advice contained herein are just as binding as though they were given in personal conversation or letter by President Hoagland.

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At last the long hoped for and much talked about Mission Magazine is a realization. Our press and printing plant, although small is new and complete. We are all new in this business, but have the optimism and enthusiasm of youth. Now, brethren, the future of the MESSENGER is in the hands of those who are and those who ought to be interested in its success. Are you going to do your part? We believe you are. Don't disappoint us. You know what is necessary for its success contribute your part.

We now dedicate the Elders' MESSENGER to the building up of the "Kingdom" and ask that Our Father's Spirit accompany it and bless it to the accomplishment of its desired purposes.

TO THE ELDERS: We want your subscriptions and assistance. We expect to receive the personal subscription of each and every Elder at the earliest possible date. You are instructed to make the MESSENGER your first consideration until the Hui Tau. Barring of course, things that must receive your attention. The MESSENGER should be placed in every home where a saint lives. No Elder can consider his duty done until this is accomplished. Encourage the younger Maori especially to subscribe. They should get the first issue and carefully save each copy so that they can have them bound in book form at the end of each volume or year. This will be valuable in years to come for the reading matter and history it contains. The subscription price is 5s per annum to be paid in advance. The MESSENGER is to be printed on the 15th and last of every month. Brethren be diligent in this matter. Conference Presidents are provided with receipt blanks for MESSENGER subscriptions.

TO RETURNED ELDERS—We need your subscription and support. You have been instrumental in making the mission what it is, a work you can well be proud of performing. You can assist in making your converts stronger in the Gospel and in proclaiming the 'Good News' to those who are yet in darkness by subscribing and getting your friends to subscribe for the MESSENGER. You have many friends here, renew your acquaintance with them through the MESSENGER. Let it carry them a word of encouragement and good will from you occasionally.

### The Word of the Lord.

"It is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant, wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many good things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not, I revoke and they receive not the blessing; then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled. But wo unto such for their reward lurketh beneath, and not from above." Doc. and Cov. 58, 26—33.

"Behold, they have been sent to preach my Gospel among the congregations of the wicked; wherefore, I gave unto them a commandment thus: Thou shalt not idle away thy time, neither shall thou bury thy talent that it may not be known."—D. and C., 60, 13.

From JOSEPH SMITH.—"If the ministers of religion had a proper understanding of eternal judgment, they would not be found attending the man who has forfeited his life by shedding innocent blood, for such characters can not be forgiven; the prayers of all the ministers of the world could not close the gates of hell against a murderer—unconditional election of eternal life was not taught by the apostles."

### News from Abroad.

Recently a letter was received from Elder Ashley H. Wallace—returned—in which he states that he has plenty to do at home, in the work of the Lord. He said: "Just a few lines to let you know that I have not forgot my dear old 'hoas,' nor am I dead. Though if the ward and stake officers had their way, I fear that the latter condition would be mine, for every few days I have a fight on with someone who wants more laborers in 'his association.' True is the saying the 'harvest is great, but the labors are few.' So it is in Zion."

Liverpool, Nov. 22nd, 1906. Prest. Lewis G. Hoagland. Dear Brother,—I have yours of the 16th ult. As you will have seen by the home papers, and the "Star" Apostle Charles W. Penrose has arrived here to succeed me as President of the European Mission. I sail for home on Dec. 5th. Everything in the mission is progressing nicely. The last quarter has been the most successful quarter of the year; and the Elders are doing good work and all seems bright. I rejoice to know that the work is progressing so well in the New Zealand Mission. Ever praying that blessings may attend you and your associates.—I am, sincerely your friend and brother, HEBER J. GRANT.

[It will be remembered that Prest. Grant has been on a mission for about five consecutive years; he having opened up the Mission in Japan previous to his going to England.]

#### NEWS FROM OUR SOCIETY ISLAND COUSINS—

Prest. Edward S. Hall of the Society Island Mission in a letter to the 'News' under date of Nov. 1st, 1906, states on his return to the Mission 1905, he brought with him, from San Francisco, 80,000 feet of timber for a mission headquarters and a chapel, to be erected at headquarters. The church donated \$7,000 to the above building. The buildings were finished last October, the work having been done by the Elders under the direction of Elder James S. Noall, until he was obliged to leave the islands, on account of ill-health, in July last. The dwelling-house has two stories, with nine rooms, the whole being fitted up with the necessary closets, halls, bath-room, etc. Prest. Hall reports that "it is far the nicest home in the islands and is a credit to this branch of the Church."

The chapel will seat 300 people. It was dedicated on the evening of the 5th of October. The house was packed with natives and whites, the grounds and streets were also crowded, as most of the town turned out to the meeting. Natives from the neighbouring islands came to attend the services. There were 12 Elders and 2 Sisters from Zion present. They have now their mission press at work and are printing tracts in the native language. Kia ora, e Tahiti ma!

#### Local News:

TRIP TO SOUTHLAND.—During the last trip of the President to the South the work in Invercargill and Pahia country was re-opened. Elder W. G. Talmage, Prest. of the Otago-Canterbury conferences, accompanied Prest. Hoagland who introduced him to the saints and friends. Elders Talmage and Johnson have been travelling without purse or scrip, and report having been royally entertained. The members in that portion are delighted to see Elders back. It will be remembered that there have been no Elders there since the death of Elder Geo. W. Stevens and the return home of Elder H. L. Baker, who accompanied Elder Stevens' remains to Zion. The reasons being that there were not sufficient elders to spare for that conference.

Word is received from Prest. Gibbs, of the Bay of Islands conference, that the work on the Te Horo branch chapel is about completed.

Prest. Walton, of the Waikato conference is up at Te Horo superintending the painting of the chapel. The saints of that branch are preparing for a big hui pariha, at which time they will have the house dedicated. Elder Moroni C. Woods of Ogden now returned home, was the architect. Kia ora, e te "Anahera."

The following brethren voluntarily donated money to help half defray expenses of purchasing the **ELDERS' MESSENGER** press:—

Brother Charles Hardy, Auckland, five pounds.

Brother Eruiti Erani, Moawhango, five pounds.

Brother H. L. Baker, Leli, one pound.

Brother Henry Wallace, Salt Lake, two pounds.

Many thanks brethren, we hope that you will enjoy the little paper.

We trust that the returned elders are still interested in the New Zealand Mission and that all of them will take **THE MESSENGER** and with the aid of their subscription of five shillings (one dollar and twenty-five) a year, we may be able to keep it going for the benefit of the Mission and returned elders.

Elder W. G. Young, who has been ailing for some time accompanied President Hoagland to the Wairau Conference. Elder Young has been staying at Whangarae since the Hui with Elder and Sister Linford. We are pleased to report that his condition has improved.

#### ARRIVALS—

Elders S. E. Hancock and Albert H. Davis, both of Salt Lake, arrived on the 19th per "Sonoma." They report a pleasant voyage but a very long one—being twenty-one days from "Frisco."

## APPOINTMENTS—

Elder S. Edward Hancock to Tauranga—Hauraki, to take up the native work among the good people of that part.

Elder Albert H. Davis, to Maori work in Hawke's Bay.

## TRANSFERS—

Elder Jesse Godfrey from Manawatu, Maori, to European work in Wairarapa Conference.

Elder Clarence L. Nelson to Manawatu Conference, to continue work among the natives.

## RELEASED—

Elder James S. McBride, of the Bay of Islands Conference was released and returned home by the Sierra, on the 11th of this month. He has performed a good mission. He has been energetic and worked hard on the language, and became a very fluent speaker, able to hold his congregations for a long time. We bid him "haere ra" to the place that all Elders hope to return when they have filled as good a mission as he. Elder McBride was on the Island three and half years.

## DIED—

On the 15th of Feb., at Hunterville, Patea, Mihi Roa (Mata Hakopa) grandchild of Hakopa Te Ahunga, and wife of Maku Wharemahihi died. Her home was at Mangaone. She was 24 years of age.

## COMPARATIVE REPORT—

The following comparative report of work done during the years 1905 and 1906 indicates an awakening of our Missionaries. We can show a still greater awakening this year—

Average Number of Missionaries 1905—54; 1906—57, increase, 3. Strangers houses visited in tracting 1905—15,377; 1906—31,159; increase, 15,782. Strangers houses visited by invitation 1905—4,963; 1906—6,190; increase, 1227. Meetings held 1905—2028; 1906—2060; increase, 32. Gospel conversations 1905—11,690; 1906—20,853; increase 9,163. Books distributed 1905—652; 1906, 899; increase, 247; tracts 1905—14,872; 1906—21,255; increase 6,383.

It must be understood that less than one third of our missionaries are doing tracting work. Those working among the Maoris do practically no tracting. What with much rain and other inconveniences the year's work is very satisfactory.

This is the only Latter Day Saint's paper printed in English south of the Equator. "Faith without works is dead." While your good will is desired, that alone won't pay the printer.

"IF YOU WOULD HAVE A FRIEND BE ONE."

## Conference Presidents and Addresses.

Mahia and Waiapu, Ray Gudmunsen, P.O. Gisborne, Poverty Bay.

Bay of Islands, James S. Gibbs, Kamo, Whangarei.

Auckland, Jno. E. Howell, Box 72, Auckland.

Waikato, South, Wm. D. Walton, Collingwood-street, Hamilton, Waikato.

Waikato, North, E. P. Christensen, Huntly, Waikato.

Hauraki and Tauranga, Jno. S. Evans, Kopu, Thames.

Hawkes Bay, James King, Te Aute, Hawkes Bay.

Wanganui and Taranaki, Apollon B. Taylor, Wanganui, N.Z.

Manawatu and Wairarapa, Wm. G. Young, Oroua Bridge, Manawatu.

Wairau, Joseph W. Linford, Whangarae, Croxell's, via Nelson.

Canterbury and Otago, W. G. Talmage, Nith and Ettrick-streets, Invercargill.

DON'T BE A FUNERAL.—There is enough volunteer gloom in the world with- out any cultivation of the crop. If any man who has sorrows would seek to bury them instead of enlarging them; if any man who has joys would seek to enlarge them instead of seeking to bury them this world would be a more cheerful place. It is a pretty good world after all. The sun shines more days in the year than it is obscured, showing that nature designed that light and joy should be the general rule in the universe. If one will just take the lesson himself and let sunshine prevail in his life, he will be a benefactor to the race and a happiness to himself.—*Utah State Journal*.

The following extract from the Treaty of Waitangi penned by our veteran member, Brother Charles Hardy of Auckland, who has written very ably in defence of the Maori people. The clipping appeared at the conclusion of a discussion on the above treaty, which we hope to reproduce at some future time.

“ Whither beyond the ocean vast came ye,  
O race heroic! whence your lineage sprung?  
Nor this nor that we ken. Yet as a dream,  
A reminiscence dim as clouded night.  
A secret something whispers that ye be  
Descended from the stock of Israel's race.  
And is this but an idle, baseless dream?  
Your ancient sacred customs answer give,  
Wherein analogy and parallel  
To those of Israel's hollowed rites are found.

O race ennobled by high intellect  
And God like attributes which men adore,  
'Midst shadows, clouds, and darkness whither flee,  
No more is heard the horrid voice of war,  
Yet o'er your kaingas hover grief and death,  
Down what dark river glideth your canoe,  
Upon what swift and direful waters borne?  
No gleam of sun or stars to light the gloom,  
But all is blackness desolate and dread!  
No voice save mournful echoes of despair,  
Of melancholy pale, and dread funereal dirge.

O God! stretch forth Thy mighty arm to save  
From cruel grave this forlorn Maori race,  
Exert Thy power, exalt and reinstate  
This people to that height whence Israel fell.

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“ The world reserves its big prizes for Initiative. Initiative! It is doing the right thing without being told. But next to doing the thing without being told is to do it when you are told once. Then there are those who never do a thing until they are told twice; such get no honors and small pay. Next, there are those who do the right thing only when necessity kicks them from behind, and these get indifference instead of honors, and a pittance for pay.”—*Elbert Hubbard*.

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Notice.

Elders will please place no dependence on the arrival of the mail from America. The boats are very irregular and cannot be depended upon. It is very improbable that any of them will be in time for months to come make your regular trips and order your mail forwarded.

We wish to call your attention to the fact that nearly all Church works now in print are kept in stock in the Office and can be purchased at home prices. For information respecting price, etc., write to the Mission Office or see any travelling elder.

We wish also to notify the Elders that at present we are out of “ Friendly Discussions,” Perry No. 1 and Morgan No. 2 tracts, but expect a shipment any day. We have other tracts in stock.

# TE KARERE.

No. 1.

AKARANA

HANUERE 31, 1907.

## E rua nga putanga i te marama.

“ Rite tonu ki te matao o te hukarere i te kotinga witi, te Karere pono ki ona kai ngare.”—Tauki 26, 13.

### Koreroro Mo Te Minhana:

I tu tetahi hui pariha ki Whangarae, wahi o te Waipounamu i te Kirihimete; ara no te 23 i tuwhera ai taua Hui. E toru nga karakia i te Ratapu, E toru ano i te Manei; no te po o taua ratapu i mutu ai. Kihai i tukua nga manuhiri kia hoki i te mutunga o te karakia. I puritia ratou e nga tangata whenua kia noho mo te Kirihimete, mo te “Boxing-day” ano. No te 27 i haere ai te Tumuaki—mōtu i Whangarae ki Nelson ma runga koti. Konga ingoa tangata enei i haere ai i Aotearoa ki taua hui: Tamihana Te Aweawe, raua ko tana wahine, a te Waitokorau no Oroua-Pirete; me Takere Takang no Tahoraiti.

No te Haterei ratou toku toru i haere ai i Whangarae ki Wairau; he mea powhiri na Tuiti Makitouera (McDonald, hawhekahi) raua ki Tahu Watson, kia tae atu ki to raua pa noho ai mo te ratapu.

No te mutunga o tera ka haere a Tamihana Te Aweawe raua Ko Kara Makariri (Freeze) ki Kaipora, Kaiapoe ki era atu wahi hoki o reira ki te kauwhau.

Hei te 9 me te 10 onga ra o Pepuere ka tu tetahi Hui Pariha ki Te Horo, wahi o Whangarei. E rua-tahi nga take e hui ai nga tangata ki reira. Ko te whakariti i nga take o ta ratou pariha katahi; ko te whakatapu whare-karakia hou, karua.

Kei te peka-hahi o Te Horo taua whare karakia he mea hanga na nga kaumatua no Hiona mai, ratou ko te hunga tapu o taua peka.

He whare tino pai rawa tera; e korerotia nuitia ana taua whare e o reira pakeha.

Kei te whakahihi haere, pea, o reira tangata, he pai no to ratou whare te take.

E tika ana ano kia whakahihi, te hanga ra, no te mea na ratou tonu (nie o ratou hoa-kaumatua) te whare i hanga; na ratou hoki nga rakau i kani; a e pani ana te whare ki te peta inaianei. Ko te tumuaki o te pariha o Waikato-tonga, a Wiremu Watana (Walton) kei te whakahaere tikanga. Ka oti te pani, pea, a te wiki mutunga o tenei marama.

E maharatia tonutia ana a Moronai, Moroni C. Woods, e nga Maori o roto i nga pariha katoa o Niu Tireni. Nana tonu nga taura o nga whare karakia e rua, te mea i Te Horo me te mea i Korongota, i tuhi; me te whare-noho hoki o Eruti Arani, o Moawhango: Na Moronai era katoa i tuhi. Kia ora e “Moro.”

HE AITUA,—Kua mate a Mihi Roa (Mata Hakopa) wahine a Maku Wharemahihi, o Mangaone, wahi o Patea. E tino tika ana mona te ingoa, he hunga tapu. No te 15 onga ra o Pepuere i mate ai. He mokopuna a ia na Hakopa Te Ahunga.

### Te Hui Tau, 1907.

He kupu whahamarama tenei mo to wa e tuwhera ai te Hui Tau. Kei te Hunga Tapu o te Pariha o Wanganui te Hui Tau a tenei Aperira. Heoi ta matou inaianei, he whakatu i te ra e timata ai. Hei te rima o nga ra, o Aperira, ka timata ai: Hei te 10 onga haora; a, haere tonu ki te po o te Ratapu mutu ai. Heoi ta matou whahatu inaianei, no te mea kei te komiti; Kei a Apopo Teira ratou ko Eruti Arani ko Kahopa Te Ahunga, te panuitanga, te powhiri me te whakaatu i te ra hei taenga atu mo nga manuhiri ki te Hui.

Ma te komiti hoki te ra mutunga e whakaatu.

### Tuwheratanga Kura Maori.

Ka tuwhera ano te kura ki Korongata hei a Pepuere. He kai-whakako hou i tenei tau; ko te take, kua tata a Nopera, Noble, te hoki ki Hiona. Ka rua ona tau e whahaako ana; a he nui rawa te miharo o nga pakeha, o reira, mo te pai o tona kura, mo ta Nopera kaha hoki. I ki mai nga pakeha nui atu te mohio o nga tamariki maori o tona kura, i o nga tamariki Maori, pakeha ranei, oera atu kura. E Nopera, mau e hoki ki to kainga, ki te whenua i haere mai ai nga tipuna, o te Maori. Haere ki te kainga; ki ou matua, whanaunga, me te hunga tapu o te tuawhenua e korerotia paitia ana e nga tangata mohio o te katoa.

Kia Elder Dee (Tii, te kai-whakaako hou mo te kura.

Ko te kura hoki kei Kopuawhara, kei te pai, kei te nui haere. Kei te haere hoki nga tamariki pakeha ki taua kura. Ko Hori Anaru Andrews, te kai whakaako. He mahi ano tana, haunga te kura; ara e whakaako - tamariki ana ki te mahi ngakinga, ki nga mahi a ringa. Ka nui ta maton whakanui i te hunga tapu o taua peka. Kei te hanga whare karakia hoki ratou mo to ratou peka. Ko Elders Andrew Anderson te kamura. Na Rei (Gudmunsen) te tumuaki pariha tenei mea i tuhi mai.

Na Turi Rorere te honore nui; nana tona whare hou i homai hei whare kura, kia oti ra ano te whare kura.

#### NO AMERIKA MAI.—

Na Horomona te ki, "he rongo pai no te whenua tawhiti, tona rite kei te wai matao ki te wairua mate - wai."

Na, kua tae mai te tahi whakaatu "no te whenua tawhiti," mo etahi o o tatou hoa, mo Pene Katata, Goddard, ratou ko Mere Whaanga, ko Ema—te wahine a Pene.

Kei te hoki mai ki Aotearoa ki te torotoro i o ratou hoa aroha me te haere hoki ki te Hui Tau ki Mangaone. He take ano to Mere. Kua mate tona tane, a Hirini Whaanga, ki Hiona i te tau 1905. Na, ko tetahi wahi o tona haere he kawa mate, me te torotoro i ana tamariki - wahine i Nuhaka.

Kia wha nga marama, pea, ka hoki te katoa ki Hiona. Haere mai, E Mere, haere mai e Pene, korua ko to hoa wahine.

#### WAIKATO.—

Kei te hanga whare karakia hoki te Hunga Tapu o te peka o Puketapu, wahi o Waikato. Ka whakaturia to ratou whare ki runga ki tetahi wahi whenua o Te Whiu Himeona ma. Kua tae mai te reta a Karitiana 'Christensen' te tumuaki, e whakaatu ana o te kaha o te komi hanga - whare.

#### NGAPUHI.—

Ko Hone Peepe, o Te Horo, nana i haere ki te kau whau i te mutunga o te Hui Tau, i Te Hauke, kua meinga hei kaunahera i roto i te tumuakitanga o Te Horo.

He minita kaha a Hone; kotahi anahe te wahi he ona, e whakahengia nei e te tumuaki mihana, ko tona ngoikore ia ki te whakarite i tana i whakari ai ki nga tangata o Wairau, ara ki te tuhi reta, atu ki a ratou. E Hone kia tere!

#### TE WAIPOUNAMU.—

Hei te wikitua tahi o Pepuere ka timata ai te haere a Hohepa Rimiwhata, Linford, raua ko Etera—tana wahine—ki tenei motu. E haere ana a Hohepa ki Manawatu, ki Wanganui ki Haki Pei hoki; ko Etera e haere ana ki Wairarapa, ki Haki Pei; a ka tutaki ano raua ki te Mahia a te taenga mai o Pene Katata i Hiona.

Ko te mahi a Etera, he torotoro haere i nga wahine o reira, ara nga mema o te hui-tawhia. Ta Hohepa mahi, hei awahina i nga kaumatua o era atu pariha.

### Kupu Whakamarama.

Ko tetahi wahi o te Messenger—Te Karere—ka taia ki te reo pakeha, ko tetahi wahi ki te reo Maori. Ko nga tangata kahore nei e mohio ki te korero pakeha, ma ratou te wahi Maori. Ma nga tai—tamariki e mohio ana ki te korero pakeha, te wahi i taia ki roto i te reo pakeha. E nga matua, whakaakongia a koutou tamariki ki te korero pakeha. A, ko nga mea hoki o koutou, kahore ano kia korohetia, ma koutou hoki e ako.

### Te Oranga Mo Te Karere,

Ko te utu mo, Te Karere, e rima hereni i te tau. E rua nga putanga i te marama a, ma te kaha o nga mema o te Hahi, me nga hoa hoki, ki te tautoko ka whakanuia te taha e perahitia nei ki te reo Maori.

Heoi, kia ora koutou katoa. Kia tau ki a koutou he tau pai. Ma te Ariki i te Rangi tatou katoa e tiake i nga wa katoa.

### Kupu Whakahauhau

E nga hoa aroha, kia pai ta koutou tiaki i a koutou tamariki kua ratou e tukua noatia kia haere ki nga ara kino, ki nga wahi ranei e whiwhi ai ratou ki te mate a te reo whakamutunga o te ao.

Ata tiakina ratou e koutou kua pai ai ta ratou huere inga wa katoa e ora ai ratou i tenei ao. Whakarohia nga kupu a te Karaiti i te kiinga ana, e kore te tangata e whai wahi ki Tona Rangatiranga ma te whakapono kua, erangi ma te whakapono raua ko te mahi, e tika ai te whakapono. Ata, e penei ana te kupa a te Karaiti, Nana, "E kore e tomo ki roto i te rangatiranga o te Rangi nga tangata katoa e mena mai

ana ki au, e te Ariki, e te Ariki; engari ia e mea ana i ta toku Matua i te Rangi e pa ai. Tirohia koki enei kupu a nga pononga a te Atua. Roma 2: 13. Hemi 2: 3, 4. Matiu 15: 8, 9. Roma 10: 1-4. Hoani Rongo Pai 14: 15. 1 Hoani 2: 3, 4. Matiu. 16: 27. Ina tonu nui noa atu.

Maharatia hoki nga kupu a Arini ki tana tamaiti ki a Hipirona e penei ana. Nana, "E taku tamaiti kua korerotia tenei mea e ahau ki a koe, kia ako ai koe ki te matawhanga, kia akona ano koe e au, hahore he huarahi atu; he tikanga ranei, e ora ai te tangata ma roto anaha i a te Karaiti. Nana, ko ia te kupu pono; te kupu tika. E mea ana au kia ako tonu koe i te kupu, kia pena me tau i timata ai; a, e mea ana ano au kia uaua koe kia whai whakaaro i roto i nga mea katoa. Me mahara kia kua e kake ake ki te whakapehapeha. Kia maia tau, a kua e taikaha; kia parairetia ano hoki on hihia taikaha katoa, kia ki tonu ai koe i te aroha; tahuri atu hoki i te mangere.

Kua e pena tau kupu, E Te Ariki, ka whakawhetia ake au mo matou e pai ake ana i o matou teina; erangi te mea atu, E Te Ariki murua uoatia atu toku kino; a, maharatia hoki oku teina, e koe, i runga i te aroha. Ae ra, whakaaetia atu to kino ki te aroaro o te Atua."

E te whanan, oku hoa, oku whanaunga i roto i a Karaiti Ihu; e te morehu o te Whare o Iharaira—ara te iwi Maori me mohio tatou ahakoa Hurae, Tauiwi, aha, aha ranei, te tangata, kahore e taea e ia enei kupu te whakahe. No te mea ra runga enei i te huarahi i whakatakotoria ai e te kai hanga, hei puritanga ma tatou katoa.

Heoi ra o aku kupu i tenei wa. Hei a koutou katoa, ahakoa ko wai tangata, nga manakitanga a te Ariki. Na Te Ruihi Hokarua.

## Nga Reta Ki Te Karere.

TE RAKAUTATAHI, NORSEWOOD,

HANUERE 25, 1907.

Ki nga hoa Maori katoa etae atu ai tenei reta.

Tena ra koutou, Ahakoa no roto koutou, no waho ranei o tenei ingoa hapu e kiiia nei he hunga tapu, e pa ana tenei mihi kia koutou katoa. E tika an: kia nui whakaharaha te hari te koa o o tatou nga kua tera noa ake oie hunga tapu mo to tatou whiwhinga ki tetahi pepa! A tenei hoki ma mihi ake te ngakau kia Te Ruihi Hokarua, te Tumuaki ote Mihana o Nui Tireni, me nga kaumatua katoa hoki i haere mai nei i Hiona. Nafe ma, nato ratou kaha, ua te whanui hoki o o ratou whakaaro koia ka whiwhi to tatou Mihana ki tenei taonga nui. Heoi ra, kia ora nga Kamnata, kia ora hoki to tatou Pepa. Heoi ra iau ka mea nei, "Kia ora to tatou Pepa." Kua tae rawa, oku mahara ki te kupu ate Apotoro a Hemi, i a ia i mea ra, "Haere marie, kia mahana kia makona; a kahore o hoatu nga mea e matea ana ete tinana; he aha te pai?"

A mehemea, ara tetahi ake tangata, e rite ana mai ona whakaaro ki oku; ae ra, e mea ana "Kia ora to tatou Pepa"; a kahore e hoatu ana e ia nga mea e matea ana ete pepa nei; he aha te pai? Heoi ra he momoumau kau noa iho ta maua whakahua i taua kupu. No reira e nga tuakana, enga tuahine i roto i a Ihu; maharatia to konton taonga. Ara me penei tatou mahara, nana: Me tuhi atu tatou ki te Etita kia tukua mai te pepa ki a tatou, a ka utu hoki mote putanga mai ote pepa kia tatou. Ma kona e ora ai te "Karere" ara ma te nui o nga tangata e kohikohi ana mona, a ma kona pea hoki e kore ai te kupu a Hemi e eke ki runga inga tangata, e hihia ana ite pai, mo to tatou taonga.

He nui atu nga painga o tenei hanga, o te pepa—tera noa ake ia nga painga mo tatou mo te Hunga Tapu, ina whiwhi tatou ki taua mea, Titiro iana! Ite tau i mahue ake nei ka panuitia etetahi nupepa Maori, etahi korero whakakino mo te Hunga Tapu. Na, i runga ite kawenga ate ngakau mamae, ka tahi ana korero ka whakautua e au; a ka tukua atu ki Etita o taua kia panuitia eia. Heoi ano, ka noho au i runga ite whanga kia puta mai aua korero aku, heoi kore rawa i panuitia. Ko taku hihia kia riro ano ma taua pepa e whakatikatika nga whakaaro o nga tangata mo tatou, mo te Hunga Tapu. Ka marama nga painga o tenei mea ote pepa; ma te Hunga Tapu ake. Mo te puta nga korero kino mo tatou, mote Hunga Tapu, e ai ana te "Karere" hei perehi i a tatou kupu whakahoki. Katahi tena pai ote pepa ma tatou ake. Tuarua ona pai; ma reira e kawe mai ki a tatou ake nga korero pai; nga kupu tohutohu a nga kaumatua kia tatou. Ahakoa ko te take tuarua nei anake he take e kohikohi ai tatou mote pepa nei. Ki taku whakaaro he mea atu tera. Kei Hiona e puta ana tetahi pepa i nga marama katoa; ko te ingoa otaua pepa ko te "Improvement Era."

TE TUATI MEHA.

(Tenei ake te roanga.)

# Elders' Messenger.

[Established 1907.]

PUBLISHED SEMI-MONTHLY BY THE

## NEW ZEALAND MISSION.

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

P.O. BOX 72, AUCKLAND.

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*"We believe that religion is instituted of God, and that men are answerable to Him, and him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.—JOSEPH SMITH, THE PROPHET.*

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LOUIS G. HOAGLAND, Prest. Mission & Mgr. DAVID P. HOWELLS, Assist. Mgr. & Editor

VOL. I

MONDAY, APRIL 30, 1907

No. 7

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### How Meetings Should be Conducted.

"The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God." (Doc. and Cov. xx: 45.)

"But notwithstanding those things which are written, it always has been given to the elders of my church from the beginning, and ever shall be to conduct all meetings as they are directed and guided by the Holy Spirit."—Doc. and Cov. xlvi: 2.)

"And their meetings were conducted by the Church, after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach, or exhort, or to pray, or to supplicate, or to sing, even so it was done."—(Moroni vi: 9.)

These quotations indicate the manner in which meetings should be conducted. They are usually opened with singing and prayer, and singing again; then preaching or testimonies, and closed with singing and benediction. There are no objections to this common routine. But the commandments of the Lord should be kept in mind, that all meetings should be conducted as the Holy Spirit shall prompt at the time. The singing, the prayer, the preaching and all exercises should be very appropriate to the occasion, whatever that may be. There are no stereotyped rules given to the Church to govern in these matters. The presiding officer should seek for the inspiration of the Lord, and follow the promptings of the Holy Spirit so that the services may be acceptable to the Lord, and be of benefit to all who take part therein or who are in attendance.

Public meetings of the Saints are for praise, for prayer, for instruction and edification. Congregational singing is to be en-

couraged. When a good choir can be had, selections appropriate to the time are advisable, and when good voices are at hand, solos, duets and quartets make a pleasant variety. Music should be cultivated, both for the benefit of the congregation and as an offering of praise to the Most High. It should be of the very best attainable. Hymns and anthems conveying praise and sentiment expressive of the doctrines of the Church of Jesus Christ of Latter-day Saints should have the preference. Harmony is essential in songs of praise to the Lord. A good leader is a valuable aid in this direction.

The opening prayer in a public meeting of the Saints should voice the desires and worship of those who are assembled. It is to be offered for them and not for the speaker alone. It is to be addressed to the Eternal Father in the name of Jesus Christ, His Son, under the influence of the Holy Spirit. Set forms should be avoided. Lengthy prayers, wearying the congregation and conveying vain repetitions should not be indulged in. On the other hand they should not be so brief as to dissatisfy the prayerful souls gathered for divine adoration and petition. Extremes either way should be avoided. When an Elder is called upon to offer the opening prayer he should observe the Divine direction as to the conduct of public meetings, and pray as he is led by the Holy Spirit.

The extreme of offering long, wearying prayers once in vogue has been forsaken, and we fear, in many instances, has gone to the opposite extreme. It is noticeable that many of our brethren appear to be in such a hurry to get through with that exercise as to disappoint those present who have a feeling of devotion, and who desire to supplicate the Lord for His favor and the inspiration of the Holy Ghost, to guide the speakers and enlighten and comfort the congregation. The preachers, and all who are present need praying for. This does not require a long invocation nor is the throne of grace moved upon by "much speaking;" at the same time the spirit of prayer ought not to be quenched, nor undue haste be exhibited. The purpose of prayer, the particular occasion when it is offered, the circumstances surrounding the assembly should be taken into consideration, and there should be no hurry, or formality, or rigid rule to prevent a free flow of supplication.

We call particular attention to this, so that the extreme of brevity to which some of the Elders have gone, may not be carried so far that the object and intent of prayer in our public services shall be subverted. It is not necessary that meetings should be held for a given period. Some of our brethren seem to think that unless meetings are held for about two hours something wrong has occurred. Others would limit them rigidly to an hour or less. For their benefit we have quoted the paragraphs at the head of these remarks.

The closing prayer is really a benediction. It is to ask for the blessings of God upon that which has been said and done, and for His approbation and favor in the dismissal of the assembly, and his spirit to accompany the people to their respective homes. There is no need then for a lengthy prayer or anything in the nature of the opening petition. To detain the congregation for a long time

when the services are ended would be out of place and altogether unnecessary. Special prayers in behalf of the sick and afflicted, or for some object out of the ordinary, should be offered either in the opening of the meeting or during its progress as opportunity may be given, and but briefly alluded to, if at all, in the benediction.

The preaching, like all other portions of the exercises, should be suitable to the occasion and the congregation, and should be as inspired by the Holy Spirit at the time. Set sermons delivered according to the wishes and purposes of the speakers are not usually edifying to the congregation, nor in accordance with the divine injunction on this matter. The Elders should be studious, and treasure up in their hearts continually the words of eternal life, become thoroughly familiar with the principles and doctrines of the Church, and by practice acquire command of themselves and of their manner of speech, so that timidity and fear may be overcome when standing before the public. But their souls should be open to the whisperings and leadings of the Holy Spirit, so that the needs of the hearers may be supplied; and they are known only to God, who can use his servants to accomplish this end when they are in a condition of susceptibility to His inspiration.

Public addresses should not be lengthened out so as to weary instead of instructing your hearers, nor should they be so short as to convey no information or edification. The Lord has given the key by which it may be known whether the preacher is led by His spirit or not; He has said, "That which doth not edify is not of God, and is darkness; that which is of God is light,"—Doc. & Cov. 1: 23.

Testimony meetings are not for preaching, but for testimony of the goodness of God and of the manifestations of His divine power and spirit in the experience of the Saints, that all may rejoice in the blessings received by each of them. When instructions are imparted to these meetings they should be given as the presiding officer may direct, and under the guidance of the Holy Spirit at the time, and should be brief and to the point so that the character of the meeting may be preserved. Prayer, singing, prophecy and the exercise of other gifts suitable to the occasion are proper, but all must be as the Holy Ghost shall inspire and direct, and be in order and not in confusion, one speaking at a time and the whole assembly being under the direction of the presiding Elder.

These are all simple directions and contain "nothing new under the sun"; but are necessary in many instances, and are given for the benefit of all the Saints and Elders who are laboring in the Lord's vineyard. They should seek earnestly for the inspiration that comes from above, and learn how to distinguish between its enlightenment and the desires and notions of their own hearts and minds. Public worship is for public edification, and for the glory of our Eternal Father, who delights in the songs of the heart, and accepts the worship of His people when it is offered in true sincerity and under the guidance of the spirit that comes from His presence, which leads into all truth and comforts the soul of the obedient and faithful.—C. W. P. in *Millennial Star*.

## History Repeats Itself.

It is perfectly evident from a perusal of the protracted and multitudinous inquiries in the Reed Smoot Case before the committee on privileges and elections of the United States Senate, that the ultimate object of the investigation was something far different from and beyond an inquiry into the personal character and conduct of Reed Smoot.

It was palpably an attempt to discover the secret rites, ceremonies and covenants, as administered and entered into in the temples of the Latter-day Saints, and that the failure of this object was full and complete, a perusal of the evidence, both that given by faithful Latter-day Saints, and also that tendered by apostates from the faith, will easily demonstrate.

We find by a perusal of Pliny's letter to the Emperor Trajan, written about A. D. 103, that Pliny, at that time Governor of the provinces known as Bithynia and Pontus, made an exhaustive attempt to discover the covenants entered into by the Christians under his rule. Pliny, among other remarks in this letter, concerning the Christians, says:

"An anonymous letter was laid before me containing a great number of names. Some said they neither were nor never had been Christians. . . . Some among them who were accused by a witness in person, at first confessed themselves Christians, but immediately afterwards denied it; the rest owned that they had once been Christians, but had now (some above three years, others more, and a few above twenty years ago) denounced the profession. . . . They declared that their offense or crime was summed up in this; that they met on a stated day before daybreak and addressed a form of prayer to Christ, as to a divinity, binding themselves by a solemn oath, not for any wicked purpose, but never to commit fraud, theft or adultery, never to break their word, or to deny a trust when called on to deliver it up. . . . In consequence of their declaration I judged it necessary to try to get at the real truth by putting to the torture two female slaves, who were said to officiate in their religious rites; but all I could discover was evidence of an absurd and extravagant superstition."

Christianity in its early days was persistently accused of being a blot upon the religious sentiment of the age, a menace to morality, and a grave political danger to the State. These were the very charges levied against Mormonism in the late investigation, and upon these grounds it was sought to expel Reed Smoot, he being a Mormon, from the Senate of the United States. But here the parallel between the early Christians before Pliny, and Reed Smoot before the Senate of the United States ends. The former were condemned to serve punishment, the latter was triumphant through an overwhelming vote being cast by the Senate in favor of his retaining his seat in that august body of legislators.

The former day Saints were trodden under foot by their enemies until the organization, that foundation stone of the church, was destroyed. The Latter-day Saints will finally prove victorious over all their enemies, of which culmination the vote of the Senate is an auspicious augury.

CHARLES HARDY.

He lives long that lives well, and time misspent is not lived, but lost.

## Room for the Resurrection

Some have supposed that if the billions of the dead were resurrected, there would not be room for them on the earth; and that if there should be room for them, the earth would not be capable of sustaining so large a population. It is even claimed by some that the earth is one vast graveyard, and that if all the dead were awakened they would trample one upon another for want of room.

This an important point. How strange it would be if we should find that while the Bible declares a resurrection for all men, yet, by actual measurement, they could not find a footing on the earth! Now let us see: figure it out and you will find this an unfounded fear.

Let us assume that it is six thousand years since the creation of man, and that there are fourteen hundred millions of people now living on the earth. Our race began with one pair, but let us make a very liberal estimate and suppose that there were as many at the beginning as there are now; and, further, that there never were fewer than that number at any time, though actually the flood reduced the population to eight persons. Again, let us be liberal, and estimate these generations to a century, or thirty-three years to a generation, though, according to Genesis 5, there were but eleven generations from Adam to the flood, a period of one thousand six hundred and fifty-six years, or about one hundred and fifty years to each generation. Now let us see: six thousand years are sixty centuries; three generations to each century would give us one hundred and eighty generations since Adam; and fourteen hundred millions to a generation would give two hundred and fifty-two billions (252,000,000,000) as the total number of our race from the creation to the present time, according to this liberal estimate, which is probably more than twice the actual number.

Where shall we find room for this great multitude? Let us measure the land and see. The State of Texas, United States, contains two hundred and thirty-seven thousand square miles. There are twenty-seven million eight hundred and seventy-eight thousand four hundred square feet in a mile, and, therefore, six trillion six hundred and seven billion one hundred and eighty million eight hundred thousand (6,607,180,800,000) square feet in Texas. Allowing ten square feet as the surface covered by each dead body, we find that Texas, as a cemetery, would at this rate hold six hundred and sixty billion seven hundred and eighteen million and eighty thousand (660,718,080,000) bodies, or nearly three times as many as our exaggerated estimate of the numbers of our race who have lived on the earth.

A person standing occupies about one and two-thirds square feet of space. At this rate the present population of the earth (one billion four hundred million persons) could stand on an area of eighty-six square miles—an area much less than that of the city of London or of Philadelphia. And the island of Ireland (area, thirty-two thousand square miles) would furnish standing room for more than twice the number of people who had ever lived on the earth even at our exaggerated estimate.—*Zion's Watch Tower*.

As a fitting climax to the Smoot Case the United States Congress has made the Senator from Utah an appropriation of fifteen thousand dollars, (£3,000) to partially reimburse him for his expenses during the fight to retain his seat in the United States Senate.

### Conference Reports.

WAIKATO NORTH.—Elder D. M. Taylor, owing to a severe attack of sore eyes spent from March 30 to April 30 in Auckland, receiving medical treatment by an eye specialist, and consequently was deprived of the pleasure of attending the annual conference. We are however happy to note that his eyes are improving nicely and that he is at present able to resume work on the Waikato meeting house.

Elders Tanner and Christensen went to Te Rapa and thence to Whatawhata, at which place they spent three days attending a Maori funeral. They were treated with much respect by the natives of that place, and notwithstanding the fact that their own (native) minister was present the elders were privileged to hold meetings and also conducted the funeral services at the request of the people. It is believed that good friends were found, as the main chief gave them a hearty invitation to return at any time.

There is very little sickness among the saints of this district. The people in general are quite busy at present making preparations for a large meeting or Maori gathering which will be held at Waahi, commencing April 30, and continuing one month.

ERICK P. CHRISTENSEN, Conference President.

The following are news items from several conferences. Elder Apollos B. Taylor of the Wanganui conference writes that several very favorable accounts, of the last General Conference held near Taihape, have appeared in newspapers of that vicinity. He also reports two Maori and one European baptism.

Elder W. D. Walton reports that he and his companion Mare Tari had a very successful trip overland from Taihape to the Waikato. The report comes from Wellington that Sister Hardy, who has been indisposed since her arrival in New Zealand has been recovering very rapidly and is now able to resume her labors.

### The Test of Life.

'Tis easy to die like a hero, when the blood is at fever heat,  
Quickened to lust of battle by bugle and marching feet.

We honor the martial enlistment when glory calleth to strife;  
A heroic deed is applauded, but 'tis not the test of life.

But to heed the heart's low voice, though the spirit of pleasure be rife,  
And to stand, if needs be, alone, is a surer test of life.

And to fulfill a humble mission, ever true to duty's call,  
Doing each day one's very best, is the truest test of all.

MAUD BAGGARLEY.

# TE KARERE.

E RUA NGĀ PUTANGA I TE MARĀMA.

RUWHARA K. HARI, TUMAKI MIHANA. BOX 72, AKARANA

No. 7.

AKARANA

APRIL 30, 1907

*"E whakapono ana matou i whakaturia te karakia e te Atua, a ka nimia te tangata e ia anake, mo a ratou mahi i roto i te karakia, ki te kore e taumaha o ratou whakaaro karakia ki nga whakaetanga me te herekoretanga o etahi atu, otira e whakapono ana matou kahore te ture-tangata e whai mana ana ki te whakatakoto whakaaro mo te karakia, ki te here ranei i te hinengaro o te tangata, ki te tohutohu ranei i te ahuatanga o te karakia matamui, te mea puku ranei, kahore hoki e tika ma te kai whakawa e tohutohu te hinengaro engari mana e whakakati te mahi kino e whakawhiu i te tangata hana, otiia kua e whakatuunui i te herekoretanga o te wairua."—NA HOHEPA METE TE POROPITI.*

## Te Kauwhau a Pene Katata.

I karangatia a Pene Katata kia tu ake i roto i te hui tau ki te kauwhau, ki te whakamarama ano hoki i nga mea nunui whakami-haro i kitea ai, i rangona ai i to ratou, ko etahi atu apiha nunui o te hahi, haerenga i tera atu tau, ki te tai rawhiti, ki tetahi Teta o Amerika, ki te wahi pu ano i whanau ai tetahi Poropiti kahore nei kia whanau noa tona rite mai i te putanga mai o te Tama kotahi a te Atua a moroki noa nei, ara a Hohepa Mete. Na e penei ana te take o to ratou haere. I runga i te mea, kotahi tonu te rau tau i muri mai i wharautanga o te Poropiti ka whakaaro penei na te tu-mukaitanga tuatahi me nga tino kai arahi o te hahi, me whakatu tetahi kohatu whakamaharatanga ki a Hohepa Mete. Katahi ka whakaetia tenei e nga mema o te hahi, ka tuhituhi atu hoki ki tetahi tangata mohio ki te whakairo kohatu, ki timata te mahi nawai a ka roa e mahi ana a ka oti, na me tapiri toku korero ki konei. I te mutunga o te mahi ka whiriwhiria tetahi ope hei haere ki taua wahi ki te matakitaki, ki te whakahonore hoki, ki te whakatapu ano hoki i taua kohatu, ka tu nei hei whakamaharahara i nga iwi katoa ki tenei mea kotahi, kua whanau tetahi Poropiti ki te ao i roto i tenei whakatupuranga.

Na i te 23 o Tihema 1905 i hurahia i whakatapua ano te kohatu, ko te ra whanau koki tenei o te Poropiti. E toru tekau ma iwa putu te teitei o te kohatu, kotahi tonu te kohatu. Kotahi putu mo ia tau mo ia tau o tona oranga, I kohurutia raua ko tona tuakana i tetau 1844. I muri iho i te mutunga o a ratou mahi ki reira ka haere atu ratou ki Paremaira (Palmyra) he taone no te takiwa o Niu Iaka. Ko te kainga tenei o te Poropiti i tona tamarikitanga, i kite hoki ratou i tona ruma moea i a ratou i reira ka tino rongo ratou i te wairua o te rangimarie, no te mea kei te kite ratou i te wahi pu ano i kite ai ia i tetahi kitenga o te rangi ara i kite ia i te ana-hera moronai nana nei i korero whakatepe ki a ia nga poropitanga onamata meake nei rite ai i a ia. I haere hoki ratou ki te urupua ki te wahi i kitea ai i rangona ai e te Poropiti te Matua raua ko tona tama kotahi, a i a ratou e haere ana ka haere mai tetahi wahine o reira ki a Pene Katata a ka hoatu e ia tetahi mata pere onehe, he tohu tenei no te pono o te whakaaturanga o te pukapuka momona, tera i puta tetahi pakanga nui whakangaro ki taua wahi pu ano o Amerika nota. Ka nui nga whao, me nga mea whawhai i kitea ra

i taua takiwa o Amerika, ā he mea tautoko enei katoa i te pono o te ki, i nohoia Amerika i mua atu i te Karaiti a i muri mai ano hoki a taea noatia te wa i toroa ai Amerika e Columbus.

I te mutunga o to ratou noho ki Paremaira ka haere atu ratou ki Katarana ki te wahi i hangaa ai te temepara tuatahi o tenei hahi, ko te wahi hoki tera i puta mai ai etahi kitenga nunui whakaharahara, i riro ai i a Hohepa Mete te mana i ahei ai ia te whakapumau i nga tikanga utu nui i roto i tenei whakatupuranga. Kei raro iho te upoko whakamarama mo enei kitenga.

Na TE KARERE.

### He Whakakitenga.

“E kore ano hoki tetahi e tango i tenei honore ki a ia ano, engari te tangata e karangatia ana e te Atua, e peratia ana me Arona.”—Heb. 5: 4.

Ko nga kitenga enei i whakakitea mai nei ki a Hohepa Mete, te matakite, raua ko Orawa Kautare i roto i te temepara o Katarana, (Kirtland) i te toru o nga ra o Aperira, i te tau 1836.

I tangohia te arai i o maua hinengaro, a i whakatitirohia te kanohi o o maua matauranga a i kite maua i a Ihowa e tu ana i runga i te puhara kauwhau, ki to maua aroaro, a i raro i ona waewae ko tetahi mahinga whakapaipai, he tino koura, me te pungapunga tonu te Ahua.

Na ko ona kanohi ano he mura ahi, a ko te huruhuru o tona mahunga rite tonu ki te hukarere piata te ma, kaha atu hoki te kanapa o tona kanohi i to te ra, a ko tona reo kei te rerenga o nga wai nunui tona rite, ae ra ko te reo pu ano o Ihowa; e ki ana.

Ko ahau te tuatahi me te whakamutunga, ko ahau pu ano ia e ora ana, ko ahau hoki tera i ripekatia, ko ahau ano to koutou kai korero ki te matua. Nana, kua murua o korua hara, kei te ma koki korua ki toku aroaro, no reira kia ara ake o korua Mahunga hia koa hoki te ngakau.

Kia ara ake ano hoki te ngakau o a korua teina, ae ra kia whakamanamana ano hoki toku iwi katoa, nana nei, i runga i to ratou naua, i hanga tenei whare ki toku ingoa, notemea, nana, kua whakaaengia tenei whare e ahau, a kei konei tonu toku ingoa, a ka whakakitekite ahau i ahau ano, i runga i te tohu tangata, ki toku iwi i roto i tenei whare.

Ae ra, ka puta mai ahau ki aku pononga, a ka korero atu ki a ratou, ma toku reo ake e korero, ki te pupuri tonu toku iwi i aku whakahaunga; a ki te kore e poke i a ratou tenei whare tapu,

Ae ra ka hari nui hoki te ngakau o nga mano me nga tekau mano he mana nga manaakitanga maha e ringihia mai ai me te mana ano i whakamanatia ai aku pononga i roto i tenei whare. A ka horapa haere te rongo o tenei whare ki nga tuawhenua ke, a ko te timatanga rawatanga tenei o nga manaakitanga e ringihia mai ai ki runga ki te mahunga o toku iwi, ae ra kia penei. Amine.

Na i muri i te tutukitanga o tenei kitenga i whakatuwheratia ano te rangi ki a maua, a ka puta mai a Mohi ki mua i a maua, a homai ana e ia nga ki (ara te mana) mo te kohikohinga o Iharaera i nga wahi e wha o te ao me te arahitanga mai hoki i nga pu kotahi

tekau i te whenua o te nota. Na i muri iho i tenei i puta mai a Iraia a homai ana e ia te mana o te rongo pai o Aperahama, e ki penei ana, ma roto i a tatou, me a tatou uri, ka manaakitia ai nga whakaturanga katoa i muri iho i a tatou.

Kati i muri iho i te tutakitanga o tenei kitenga kotahi ano te kitenga nui, he mea kororia i kowhera mai ki a maua, ta te mea ko Iraira poropiti, i tangohia oratia nei ki te rangi a kahore i rongo i te mate, e tu ana ki mua i a maua, a ka mea nana, ko te wa puano tenei, i korerotia e te mangai o Maraki, e ki penei ana, tera a Iraira e unгаа mai i mua atu i te taenga mai o te ra nui o Ihowa o te ra whakawehi, kia whakatahuritia e ia te ngakau o nga matua ki nga tamariki, me o nga tamariki ki nga matua, kei patua te whenua katoa ki te kanga, no reira kua tuku nga kii o tenei whakaturanga ki o korua ringaringa, ma konei ano ka matau ai korua kua tata mai te ra nui te ra whakamataku o Ihowa, koia ra kei nga tau pu ano.—Doc. & Cov. Sec. 110.

### He Ahua Pai.

Ko te ahua pai, i roto i te tangata i te wahine ranei, te mea nui atu o nga mea katoa e taea e te tangata. Ara, he ingoa e kore e ekengia. Kaore ano i tae noa mai a e kore hoki e tae mai te wa, e whakaarotia ai te Ahua pai he kore noa iho i roto i te oranga o te tangata. Ko tenei hoki te mea kotahi e kore e taea e aitua e nga mate nunui e nga mea rere ke ranei o tenei ao, te tango atu i te tangata, ki te pirangi ia ki te pupuri, kaore hoki e taea te hoko atu. No reira me titiro whakaroto tatou kia tatou ano kia tupu ai te ahua pai i roto i o tatou wahi o roto rawa.—*Character Builder.*

### Te Utu Tika.

I a Hepetema 1901, tokorua nga kaumatua i haere ki te taha tonga o Amerika nota ki te kauwhau i te rongopai, a ka hopukia raua e nga pakeha o reira, a i hiahia etahi o ratou kia whakamatea raua ko etahi e hiahia ana kia whiua. Na ka tuturu ta ratou kupu, me whiu raua ki te wepu, katahi ka whiua, e rua tekau ma rima nga whiunga mo tetahi a e rua tekau mo tetahi. He mea whiu ki nga hiako kau to paki. Nui atu to raua mate i takoto ano raua mo nga ra maha, na ka ahua pai ake raua ka korero raua ki te pirihihana mo to raua patunga e aua pakeha, a ka whakaturia tetahi kooti whakawa na ka mohio aua tangata tera ratou e hinga i te aroaro o te kooti, katahi ratou ka haere ki aua kaumatua kia unuhia taua keehi a ka utua ta ratou hara a ko te utu mo taua mahi kino £115. Ko ta te tangata utu tenei mo aua tangata. Ko ta te Atua utu mo ratou koia tenei. Kei roto etahi i te whare-porangi a ko era atu katoa kua mate, kaore tetahi e ora ana inaianei. I meatia tenei e te Atua kia mohio ai nga pakeha, ko te mea pai me whakamutu ta ratou mahi kino ki nga kaumatua e haere ana ki te kauwhau i te rongopai o te Ariki.

Na WIREMU WARATANA. (WALTON)

## He Kohurutanga.

I kohurutia a Hori Teera tetahi Iniana hawhe-kaihe i te ahiahi i haere ai ia kia kite i te tumuaki o te Kawanatanga o Amerika, a Ruhipeta, (Roosevelt) mo nga takanga o tona iwi.

I tangihia te tupapaku i Terepa (Draper) a ka tukua atu ia ki tona kainga tipu. I haere hoki te hoa wahine o te tupapaku hei kai tiaki. Ko Hohua Teera te papa o te tupapaku, tetahi koroua e noho nei i Terepa (Draper) Ko tona whaea he wahine Iniana o te hapu Hohone. (Shoshone)

I whanau mai a Hori Teera i "Smith Fork, Wyo.," i a Pepuere te tahi o nga ra 1853, i noho ia ki "Salt Lake Co." a, tangata noa ia, i haere hoki ia ki te kura o reira, ka whiwhi hoki ki te matauranga Na, i tona taitamarikitanga i haere ia ki te kauwhau i te rongopai ki tetahi hapu Iniana e kiia nei ko te "Yaquis" o Mekeko (Mexico) ko Heramana Parata (Heleman Pratt) tona hoa haere ki te kauwhau ki taua hapu mohoa. Na he mea nui te kauwhau ki enei tangata i te mea ka patua nga kai karakia e haere ana ki reira, e aua tangata puihi ra. Tokoiti rawa nga tangata i haere ai ki taua wahi kauwhau ai i hoki ora mai ki te korero mo a ratou mahi.

Na, i te hokinga mai o Hori Teera i tona mihana i Mekeko (Mexico) ka haere ia ki te hapu o tona whaea i runga i te whakaaro ki te whakapau i tona oranga e kauwhau ana i te rongopai ki a ratou, i konei hoki ia i moe ai ki a Keita, he hawhe kaihe no te hapu o tona whaea. Kotahi tekau a raua tamariki: Na, kotahi ana-ke te mea kei te ora, he kotiro ka rima ona tau.

Na, i a ia e haere ana ki Washington, D. C. ki te korero ki nga kai whakahaere o te kooti kawanatanga mo nga tikanga o tona hapu o nga Hohona (Shoshone) ka kohurutia ia e tetahi tangata; kahore ano kia mohiotia. I haehaetia hoki tona tinana e taua kai kohuru.

No te tekau o nga ra o Hanuere i kohurutia ai a Hori, i a ia e haere atu ana i tetahi runanga o nga Iniana—*Deseret News*.

## He Whakarakapopototanga.

Kua hoki mai ano nga tumuaki mihana a Te Riuhi Hokarana raua ko Ruwhara Hari ki Akarana. I haere mai raua ma te tai rawhiti. Kua tae mai hoki te rongopai mo te wahine a Ruwhara, kua tata tona ora te toitu. Ka nui tona mate i tona haerenga mai i runga tima i Amerika.

Kua tukua te tumuaki mihana, a Hokarana, kia hoki atu ki tona kainga, kei te 15 o Mei ka haere ratou ko Wiremu Ianga, ko Hoani Houara, ko Hawi Puutu, ko Rei Kutimana, ka puta te poroparoaki a Te Riuhi ki ona hoa Maori i a Mei 15.

Kua tae atu a Pene Katata, me tana wahine nga kai tiaki o Mere Whaanga, ki te kainga o Mere. I nekehia atu te Hui Pariha o Nuhaka ki muri i te taenga mai o Mere, e kore e panuitia nga mea i oti ki taua hui, no te mea kei te whanga atu matou ki te ripota o te tumuaki takiwa. Kua haere a Pene me tana wahine ki te Waiponamu ki te torotoro i nga whanaunga aroha o Pene, koraua hoki he kai awahina mo te taha pakeha.

Mekiko, Amerika, Aperira 17, 1907.

Kua puta mai ano he ru whenua ki konei ki Mekiko, e wha rawa nga pa i whakangaromia. Kua ngiro tetahi wahi o tetahi pa i te wai tai. He maha nga ru ririki i puta ki reira, E ono rau nga tangata i mate.

He kupu whakamarama tenei mo te reta a Paora Hapi, Kati i tuhia tona reta i a Aperira 27 na i te taenga mai ki Akarana kua oti te Karere te ta, no konēi i kore ai e tangia. Heoi e penei ana te take o to ratou kore e tae atu ki te Hui Tau, ara to te iwi o te Mahia, nana. "I te mea kua kore nei te Hui Pariha e tu a te 30 mete 31 o Maehe, he nui te pouri i pa mai kia matou ara ki nga kai whakahaere o taua hui ara, mo te korenga e tu a taua rangi koia te take kahore nei matou e tae ki te Hui tau ki Mangaone, i te mea kaore nei a Mere Whaanga i tae mai ki konei ki te Mahia i te rereketanga o te haere o nga tima no reira kore ana e taea kia tu taua Hui Pariha, no reira e rua nga taha pouri o toku ngakau mo Mere, kaore nei matou i kite ki te kainga nei, mo matou hoki kaore nei e tae ki te Hui tau. Kahore rawa matou e pai kia kite i a Mere i te marae o te Hui tau."

### He Powhiri.

Kia Ruwhara, kia Pene. kia Mere, otira kia koutou katoa, e mihi aroha atu ana ahau kia koutou, tena ra koutou, i haere mai i te wahi o taku kotiro e arohatia nei e au. Ka powhiri atu ahau kia koutou. Haere mai ra e te manuhiri tuarangi. Na te rongopai koutou i tiki atu ki te taha tu o te rangi. Kuhume mai ai. Haere mai koutou. Haere mai! Haere mai! Haere mai! Heoi ano na to koutou teina, tuahine i roto i te Rongo Pai.

Na CHARLOTTE HALL.

### Te Reta a Rewi Mokena.

Ki te ETITA O TE KARERE: Tena koe.

Tukua atu ena korero ki runga ki to taua waka.

E hoa—I haere mai ahau i Te Aroha i te Wenerei te 17 o Aperira, 1907 ki Hawera ki te kawē kaere i te kotahitanga o te iwi Maori kia kotahi i raro i te mana o te Tiriti o Waitangi me te mana hoki o te Ture Whakamana i te Koroni o Nui Tireni 1852. E takahia nei e te Kawanatanga. I taku taenga mai ki Hawera ka tu te Hui a Ngatiranui, a Ngatiawa, a Raura a Ngatiapa ara na te Pooki te Hui.

Ko te take o tenei Hui—he hui mo nga iwi i Waenganui i Waitara me Pukearuhe, kia hanga he komiti mo ratou i raro i nga tikanga a te Komihana. Te rua kia kaua e pooti Mema Maori engari me pooti Mema pakelha a kaore a Te Pooki i whakamarama i nga take i pera ai, a karangatia ana ahau e Wi Ngapaki raua ko Kuini Rangi-pupu me Te Pooki ano ki te tautoko i ta raua ki a tu atu ana ahau ki te korero i aku take. Korerotia ana e ahau nga take i mate ai te Motu, ara te Raupatu mai ano i Wairau te pakanga i te 17 Hune 1904. Tae mai ana ki Whanganui, Waitara, Waikato me Tauranga, tae noa ki nga Ture o te tai hauauru tae noa mai ki

nga Ture e tu nei tae noa atu ki te Turanga o te Paremata o Ingarangi i runga i nga kerero a Te Ahere raua ko Tiati Hira, tae noa mai kia Te Koohi raua Ko Taingakawa—tae noa ki te whakawhānuitanga i te Kotahitanga o Aotearoa me te Waipounamu. Ka mutu aku korero.

Ko te hainatanga te o ana iwi ki te Kotahitanga me te ki mai ano me haere ahau ki Rahotu Ki Puniho, Parihaka, Waitara me ratou ahau e hari i runga i o ratou paki. Whakaae atu ana ahau ara i ki atu au kia hoki mai ahau i te Waipounamu a no te 19 o Aperira, 1907 ka haere ahau ki Poneke. No te 20 o Aperira, 1907. Ka eke i runga i te tima ki te Waipounamu.

(TARIA TE ROANGA.)

### Mo Riita Muta "Smoot."

I te tau 1902 i tautokona a Riita Muta, hei Mema mo te Parameata o Amerika, mo te tino whare runanga o te Kawanatanga. Na i te mea he Apotoro ia no roto i tenei Hahi, ka ohore nga tangata katoa o Amerika, tera noa ake nga Minita o era atu Hahi katoa, ka whakaki ratou i te ngakau o nga tangata ki nga korero whakamate i te hinengaro mo te iwi Momona, ka panuitia tonutia nga korero tito noa hei whakahoariri i nga iwi katoa ki te Hahi nei me ona nei mema, ka huihui nga tangata me nga wahine ka runanga mo te peheatanga e whakakahoretia ai e nga kai whakahaere o te kawanatanga te nohoanga i roto i te whare kia Muta. Heoi ka tu te kooti whakawa o te tino Kawanatanga ka ata whakatakina nga tino take o te Whakapono momona ka whakapaua e ratou £10,000 nuku atu ranei i tenei hei whakahaere i tana Keehi, ka tirohia whakarototia nga korero parau o nga tangata tikanga kore a ka kitea te hohonutanga o a ratou tikanga hei whakahinga i te Hahi nei. Katahi ka mohiotia ko Muta he tanagata kaore e ekengia e te kupu ko tona Ahua o tona tamaritanga ake he mea koha kore no reira kahore te Kawanatanga i kaha ki te whakakahore i a ia ki tona nohoanga i roto i te whare runanga. Ko ia hoki to te iwi o Uta i whiriwhiri ai, i runga i te pooti o te iwi i te tau 1902, hei kai korero mo ratou ki te kawanatanga, no reira hei aha tenei ma era atu tangata o waho o te Teta o Uta? Heoi kaia tonu te mahi o nga tangata e kukume ke ana i nga tikanga o te rongopai e whawhai ana ki te Hahi tika o te Atua.

Na i tera Pepuere i tu te pooti i roto i te whare runanga e 42 nga mema mona e 28 kia turakina ia. Na e wha tau inaianei e haere ana tona Keehi na kua hinga te kino i te pai, kua riro i a ia tona turanga whakateitei.

He nui te pai kua puta, i roto i tenei whawhai, mo tenei Hahi no te mea kua korerotia tana, ta muta, whakaaturanga e nga tangata nunui me nga mea noa ilio. Ma konei ano e mohio ai te tokomaha o nga tangata ki te pono o ta te Momona haere, ki te teka hoki o ta nga hoariri. E £3,000 te moni i hoatu ki a Muta hei utu i ona Roia. Ka nui to matou whakapai ki te ahuatanga o te haere o tenei Hahi inaianei.

Na TE KARERE.

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## NEW ZEALAND MISSION.

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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*"Then Peter said unto them, Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38-39.*

RUFUS K. HARDY, Prest. Mission & Mgr.      DAVID P. HOWELLS, Assist. Mgr. & Editor

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No. 8

### WHAT THE "MORMONS" BELIEVE.

The question is often asked, what do the "Mormons" believe, and wherein do their doctrines differ from those of other religious denominations? A reply will be found in the following epitome of "Mormonism," or rather of its leading principles, for it embraces all truth from every source.

The Church of Jesus Christ of Latter-day Saints is the proper name for the body of religious worshippers commonly known as "Mormons." It was organized by the authority and commandment of God, in the State of New York, on the sixth day of April, 1830. It derives all its doctrines, ordinances, discipline and order of Priesthood from direct revelation.

#### FIRST PRINCIPLES.

The first principle of the Gospel as taught by this Church is faith. This embraces faith in God the Father, and in His Son Jesus Christ, and in the Holy Ghost.

The Father is a glorified and perfected person, and Jesus Christ, the Son is in His express image and likeness. One is an individual as much as the other. Each is a spirit clothed with a spiritual, yet tangible, immortal body. Spirit is substance, not immateriality. It is eternal in its essence, and so are the elements in that which is known as matter.

The Holy Spirit is not a personage of tabernacle, and his influence permeates all things and extends throughout the domain of space, which is boundless and occupied by limitless elements, and that spirit, proceeding from the presence of God, gives life and light

to all things animate, and is the power by which all things are governed, and by which the Father and the Son are everywhere present.

Man is a dual being, also in the image of God, who is the Father of his spirit and the creator of his body. Jesus was the Firstborn in the spirit and the Only Begotten in the flesh. All men and women are the sons and daughters of God, and Jesus is their elder brother. By obedience to His Gospel in all things, mankind, through the redemption He has wrought, may be exalted with him as joint heirs to the eternal inheritance of the Sons of God, and become like Him and reign with Him in the Ineffable Presence forever.

Faith in God, the Father, the Son and the Holy Ghost leads to the second principle of the Gospel, which is repentance. That is, conviction of sin, regret for its commission, and reformation by turning away from it, by ceasing to do evil and beginning and continuing to do good.

Repentance leads to remission of sins, which comes through baptism administered by one having authority, in the name of the Father, and of the Son, and of the Holy Ghost. Baptism is the third principle, and is immersion in water in the likeness of a burial, succeeded by a birth. Becoming dead to sin by repentance, the believer is buried in a liquid grave and brought forth from the womb of waters, thus being born of water to a new life in Christ Jesus.

The repentant believer, thus baptized, obtains the remission of sins through the shedding of Christ's blood. He who knew no sin died that sinners might be saved through obedience to his commandments. He did that for them which they could not do for themselves; what they are able to do is required of them, in order that they may receive the benefits of His atonement.

Thus cleansed from sin, the new-born disciple is prepared to receive the Holy Ghost. The fourth principle is the bestowal of that gift, by the laying on of hands of men called and ordained of God to thus officiate in his name.

Born of the water and of the spirit the regenerated soul becomes a member of Christ's Church and is entitled to such spiritual gifts as he or she may desire and obtain by the exercise of faith. Some of these are wisdom, knowledge, prophecy, visions, speaking in tongues, interpretation of tongues, discerning of spirits, healing the sick, etc., etc. All the manifestations of the power of God enjoyed in former times may be and are enjoyed in His Church in latter times.

The gift of the Holy Ghost opens the avenue to all intelligence. That Spirit leads into all truth and shows things to come. It is the Comforter and the Revealer. It bears witness of the Father and the Son and brings mortals into communion with them and into union with one another. It is the true light given to everyone in coming into the world, but it is bestowed in a higher and fuller degree when conferred as a gift to the baptized, repentant believer.

No person has the right to baptize or lay on hands or administer any ordinances of the Church unless he is called of God and or-

dained to act in the name of Diety. The commission given to the Apostles of old does not confer any authority upon men in this age. It was for them only upon whom it was bestowed, and those whom they were inspired and directed to ordain unto the same power. Without divine communication now, there can be no divine authority today. Without that authority all religious ordinances are null and void. Only that which is sealed on earth by men thus authorized is sealed and recognized in heaven.

#### THE APOSTASY.

When the Apostles of Christ were killed and their immediate successors departed, the disciples were tortured and slain and gradually darkness came over the world and pagan institutions were mingled with the rites and order of the Church until the apostolic authority and the true Christian spirit and doctrine were entirely subverted. Reforms that were subsequently introduced merely lopped off some evils and made some improvements, but did not and could not restore the authority and power of the primitive Christian Church and Priesthood. Sects have multiplied and religious forms have been brought forth according to the notions of men, until all Christendom is divided against itself, and the wisdom of the learned is substituted for the spirit of revelation. Instead of the living word of God for a guide, there are the conflicting opinions of mortals as to the meaning of the dead letter of ancient Scriptures.

[The remainder of this valuable article written by Apostle Penrose and published in the Millennial Star, will appear in the next two issues of THE MESSENGER. We advise subscribers to keep these numbers, especially, for reference on "Mormon" doctrines.—E.]

#### REFUSED PUBLICATION.

The following letter addressed to the New Zealand Herald in answer to certain slanderous articles on "Mormonism" printed in its columns, was refused publication by that paper.

To the Editor of the New Zealand Herald,

Sir:

A society which has within a soul to be damned or a body to be kicked may of course be slandered with impunity, more especially if it happens to be comparatively weak in respect to numerical strength. To slander a private person renders the slanderer justly liable to the pains and penalties of the law; hence newspapers with a wholesome regard for their own finances, are not in the habit of pondering to a morbid sentiment in respect to this species of defamation—they prefer to embellish their detectable pages with fairy tales that are less dangerous to themselves.

Mormonism has always been a favourite sensational topic to the English, and more so to the American newspaper man. Any published article reflecting on the Mormon people without consideration as to its truth or falsity, or inquiring as to its proof, is at once copied into thousands of papers. The enterprising journalists have discovered that it pays, and this is sufficient for them.

On March 23rd there was published in the New Zealand Herald a paragraph entitled "Mormon Promises," dated Geneva, Jan 31, which stated that "girls were tempted away by the most glowing accounts of life in Utah, but when they arrived and

spent what money they possessed they were turned out on the streets." The natural inference, if this statement is to be believed, is that the Mormon elders in Switzerland had persuaded these girls to emigrate to Utah for the sake of what little money their friends could make out of them in the way of board and lodging. Now can any person credit that this has been the object for which those elders have paid their own passages to Switzerland viz: to make a few dollars out of a few poor girls in this poor way? This concoction bears on its face its own refutation.

On April 13th ult. there also appeared in the New Zealand Herald an article headed, "Wanted Wife to Become a Mormon." The sum and substance of this effusion is that one Mrs. Ida Erdman of Denver, Colorado, desires to have the divorce which her former husband obtained set aside, in vindication of her own character. She was made out such a termagent. Also that Mr. Erdman has, since the divorce, married one Mrs. Charlton, "wife No. 4," in order to marry whom, he had procured the divorce from his wife, Ida Erdman. Now if Mr. Erdman had already three wives as alleged by Ida Erdman, and if her hatred of polygamy had been as great as she pretends, would she have had the slightest desire to oppose Erdman's suit for divorce? The divorce having been granted would she have had the slightest desire to have it set aside? Instead of doing either of these things it is evident that she would have had him prosecuted for polygamy. This concoction like the one before referred to bears on its face its own refutation.

But in further proof of its falsehood I will quote the following paragraph from a speech by Senator Knox on the Smoot case made on the floor of the United States Senate on Feb. 14th. "At the beginning of this inquiry it was expected that it would be shown by protestants that a large number of polygamous marriages had taken place since the Manifesto and the admission of the State, and that the Church actually connived at and approved of such marriages, but what is the fact? Notwithstanding the most assiduous inquiry and research not one case has been shown of a polygamous marriage occurring in Utah after the admission of that State."

The attempt to expel Reed Smoot from the Senate of the United States. Simply because he belongs to the Mormon Church, was defeated in the Senate by an overwhelming majority of votes viz: 43 against 27. That august body of legislators thus justifying the right of the State of Utah to choose her own Senator, and thus also vindicating the Senator's right to his own religious opinions.

I ask is it right that the Mormons should be continually villified in the public press without the slightest attempt being made to discover the truth or falsity of the allegations so shamefully and persistently made against them? If Mormonism be a delusion and a snare, truth alone should be able to discover this. Falshood, calumny and slander are the attributes of the evil one, the weapons of wickedness, the enemies of mankind.

CHARLES HARDY.

Mt. Albert.

The above letter was originally written for insertion in the New Zealand Herald but the Editor would not consent to this. On April 22nd there appeared in the above paper the following item under the heading, "To Correspondents." "Charles Hardy.—The news which you comment on is taken from American and English papers. We have no means of verifying it, just as you have no means of contradicting it. It must be taken for what it is worth." This is a plain acknowledgment on the part of the above paper that like innumerable other journals it publishes accusations against the Mormon people without the slightest proof of their truthfulness.

C. H.

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**RELEASED ELDERS.**

**President Louis G. Hoagland.** Today's boat takes away from us our recent president, who has so diligently presided over the affairs of the New Zealand Mission for the past two years. President Hoagland's first purpose has always been the care of those put under his charge and the advancement of the work in this land. He has not only sacrificed the comforts of a good home and the devoted father's pleasure of being with his family, but has also undergone many discomforts for the spread of the work and the benefit of the elders, that a more selfish nature would have avoided. He has appreciated the grave responsibility resting upon him and has discharged them to the best of his ability. No genius could do more. He leaves the mission with a consciousness of having honestly performed his duty. We who remain can hope for no greater reward. President Hoagland leaves the mission with the respect and love of all among whom he labored.

The following brethren have all received honorable releases from mission work and will accompany President Hoagland to Zion. Elder John E. Howell has labored in the Auckland conference his entire mission of two years and six months, the past six months laboring as conference president. Elder Ray Gudmunsen has been in our Master's service in New Zealand for the past three years and two months, all of which time was amongst the Maoris of the Mahia-*apu* conference. Elder Gudmunsen has been a strong advocate of the proposed Maori Academy and has been a member of the committee appointed by President Hoagland to devise ways and means for its realization. He has also presided over the above conference for the past two years. Elder William G. Young has been a faithful laborer in this part of the vineyard for the past three years and two months. His work has been among the natives of the Wairau, Wairarapa and Manawatu districts. For upwards of two years Elder Young presided over the Wairau-Wairarapa conference. However a year ago he was relieved of the Wairau and given the Manawatu instead. Elder Harvey R. Booth after two years and seven months diligent service also returns with the company. His labors have been chiefly among the Europeans of the Otago, Hawkes Bay and Waikato conferences.

The brethren all leave with the good will and respect of Elders, Saints and their many friends. May their home going be safe and pleasant.

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**FAREWELL.**

Elders Gudmunsen, Young, Howell, Booth and myself leave for America today. The two past years have been very happy ones to me by reason of the kindness of the Elders, Saints and friends during my watchcare of the mission. I thank you all most heartily for the support given me. It is also a pleasure to note the great increase in the missionary work—over 50 per cent during the past year. The result of this is, in the main, due to the fact that most of the Elders among the Europeans had traveled without purse and

scrip, which has brought them in closer contact with the people. We are all pleased with the return of Prest. Rufus K. Hardy, who succeeds me. He has been a faithful worker at home, in Zion's Maori Association, in Sunday School and as a President of a Seventies quorum.

The presence of Sister Hardy will add greatly to the work, she being an accomplished woman and of a kindly disposition. The visit of Brother Benjamin Goddard and wife, though brief, will result in great good. Great credit is due to Sister Esther Ricks Linford and Edna Despain Dickson for their missionary work among the native sisters.

I will take great pleasure in pursuing the pages of our MESSENGER. The work in this line has increased and Prest. Hardy is arranging for the purchase of a larger press that the work may be done more expeditiously.

I feel that space is too valuable for me to use more of it. Hei konei ia kontou katoa mahi ai.

LOUIS G. HOAGLAND.

### HAWKES BAY CONFERENCE REPORT.

Our regular semi-annual conference was held at Tamaki, April 13 and 14, 1907. Many guests being present among whom were the following: Mere Whaanga, wife of Hirini Whaanga, deceased, and Elder Benj. Goddard and wife, Emma; all new arrivals from Zion.

Besides these there was present Brother Te Whatahoro, one of our oldest Saints in New Zealand. It was he who so ably assisted the elders in translating the Book of Mormon into Maori. And, even now, though years have turned his locks to silver, he is still well preserved in body and is a power for good among his people. During the conference he gave many good instructions. One being the need of better schools for our native children.

The following were also in attendance: Brother Sweet McDonald from Wairau, Tamihana Te Aweawe, Waitokorau, Peeti Luxford and wife and Henry Apitari and wife from Manawatu, along with many others whose names space will not permit printing; all contributed largely to the success of our little gathering. About 100 people were present, and out of this number about twenty-five were non-members.

Five general meetings were held, presided over by Mission President L. G. Hoagland, and conducted by Conference president James King. The meetings throughout were spirited and very interesting. During the closing session Pres. Hoagland gave his farewell address to the Hawkes Bay Saints as this was to be his last visit to these parts.

A Sisters meeting was held Sunday evening conducted by Sister Edna Dickson. All expressed having enjoyed a spiritual feast.

In conclusion we wish to thank all who in any way assisted in providing comforts for those who came from far and near to attend these meetings.

Takarei Ihaia, a bright young native left for a mission to Ngapuhi.

JAMES KING, Pres. of Conference.

# TE KARERE.

E RUA NGA PUTANGA I TE MARAMA.

RUWHAKA K. HARI, TUMANI MIHANA, BOX 72, AKARANA

No. 8.

AKARANA

Mai 15, 1907

"A, tenei ake kei nga ra whakamutunga, e ai ta te Atua, ka ringihia e ahau toku Waivaa ki nga kikokiko katoa: a e poropiti a koutou tama, a koutou tamahine, e kite ano a koutou taitamariki i nga kitenga, a ka moemoea o koutou kaumatua:

"I aua ra ano ka ringihia e ahau toku Wairua ki aku pononga taane, ki aku pononga wahine, a ka poropiti ratou:

"Ka houtu ano e ahau nga mea whakamiharo i te rangi i runga me nga tohu ki te whenua i raro; he toto, he kapura, he paou pongere." - Joel 2, 27 to 30.

## HE WHAKAKITENGA.

He mea hoatu tenei na te Karaiti ki a Hohepa te Poropiti, i a Aperira 1830, mo te whakahaeretanga o te Hahi.

I whakapumautia ano te Hahi o te Karaiti i enei nga ra whakamutunga, kotahi mano e waru rau e toru tekau tau o te whanautanga mai o to tatou Ariki o te kai whakaora o Ihu Karaiti i roto i te kikokiko, i whakaturia hoki i raro i te mana o nga ture o to tatou whenua e rite ana hoki ki nga whakaaro me nga whakahaunga a te Atua, i te Marama tuawha i te ono hoki o nga ra o te Marama e kiia nei ko Aperira; I hoatu aua whakahaunga ki a Hohepa Mete, tamaiti, i karangatia nei e te Atua a i whakapangia nei hei Apotoro o Ihu Karaiti, koia hoki te kaumatua tuatahi o tenei Hahi; Kia Orawa Kautare ano hoki, i karangatia nei e te Atua, hei Apotoro o Ihu Karaiti, a ko ia te kaumatua tuarua o tenei Hahi, i raro i nga ringaringa o Hohepa; a e rite ana tenei katoa ki te aroha noa o te ariki, o te kai-whakaora o Ihu Karaiti, mo raua nei te kororia, inai-anei a ake ake ake. Amene.

Ko te mahi ma te Kaumatua, te Piriti te kai-whakaako, te rikona, me nga mema hoki o te Hahi o te Karaiti. He Kaumatua te Apotoro, a e whai-manana ana ki te iriiri ki te whakapa hoki i nga tangata hei Piriti, hei Kai-whakaako, hei rikona, ki te whakapai hoki i te taro me te wai, nga ritenga o te kikokiko me te toto o te Karaiti--ki te whakapa hoki i te hunga e iriiria ana, i raro i te whakapakanga ringaringa mo te iriiringa o te kapura me te wairua tapu, e ai ta nga karaipe-ture; a ki te whakaako, ki te kauwhau, ki te whakaoho, ki te tiaki-hoki i te Hunga-tapu, ki te whahaere hoki i nga karakia kauwhau katoa.

Ma nga kaumatua nga karakia katoa e whakahaere i runga i te whakaetanga o te Wairua Tapu, e rite ana ki nga whakahaunga me nga whakakitenga o te Atua.

E whai-manana ana te Piriti ki te kauwhau, ki te whakaako, ki te whakamarama i nga tikanga o te Rongo-Pai, ki tohutohu, ki te iriiri, ki te whakapai hoki i te Haharemata, ki te torotoro haere i

nga mema me te whakahauhau i a ratou kia inoi matanui, i te wahi ngaro hoki, kia whakarite hoki i nga mahi katoa a tona ake hapu, a tona ake hapu; kei te whakaaengia hoki ia ki te whakapa i nga tangata hei Piriti, hei kai-whakaako, hei rikona. A mana ano e whakahaere nga karakia i te mea kahore te kaumatua i reira, ko ia hoki hei kai awhina mo te kaumatua i nga wa katoa.

He kai-tiaki mo te Hahi te Kai-whakaako, hei whakakaha i te Hunga-tapu kia kore ai e puta mai he raruraru, he tautohetohe ranei tetahi ki tetahi, he korero teka, he ngau tuara, he korero kino ranei tetahi mo tetahi; mana hoki e mea kia huihui putuputu te Hunga-tapu kia mahi hoki tena tangata tena tangata i tana ake mahi; ko ia hoki te Kai-whakahaere o te karakia i te mea kahore te kaumatua, te Piriti ranei i reira—a ko te Rikona hei kai awhina mona ki te hiahiatia; otira kahore o te kai-whakaako, o te Piriti ranei mana ki te iriiri, ki te whakapai i te Hakaremeta, ki te whakapa-ringaringa ranei: engari ma raua e whakaohiti, e kauwhau, e whakaoho, e whakaako, e powhiri atu ki te katoa kia haere mai ki a te Karaiti.

Na ko te tikanga ia kia whakapangia nga Apiha katoa o te Hahi i raro i te mana o te Wairua—Tapu e mau nei i roto i te kai whakapa. A tenei ano me tu nga hui o nga kaumatua o te Hahi ia toru marama ia toru marama, otira i nga wa katoa e karangatia ai aua hui; ki reira ratou whakatakoto whakaaro ai mo te mahi a te Hahi. E kore tetahi e whakapangia mo tetahi tunga i te Hahi ki te kore ia e tautokona e nga mema.

*Te mahi ma nga Mema i muri i te iriinga.*—Ma nga kaumatua me nga piriti e whakamaramai nga mea katoa o te Hahi ki nga mema ia mua i te kainga o te Hakaremeta i mua hoki i te whakapanga ringaringa o nga kaumatua, kia oti pai ai nga mea katoa a ma te Ahuatanga o nga mema ka mohio ai nga Apiha e pai ana ranei kia hoatu aua mea ki a ratou, kia ai he mahi he whakapono e rite ana ki ta nga karaipeture e whakaatu nei, kia haere hoki ratou i roto i te tika o te Atua. Ko nga mema katoa o te Hahi e whai tamariki ana, me kawe mai ratou ki nga kaumatua kia whakapakia ratou i roto i te ingoa o Ihu Karaiti kia manaakitia hoki ratou i roto i tona ingoa. Ko te tikanga ia me huihui putuputu ki te kai i te taro me te wai hei whakamaharatanga ki te Ariki ki a Ihu. Kei nga karaipeture te whakaaturanga mo te whiunga mo nga tangata e mahi hara ana. Heoi ano.

Na Te Karere.

### PIRIKAMA IANGA POROPITI

I whanau a Pirikama Ianga te whakakapi mo Hohepa Mete Poropiti mo te tumuakitanga i roto i te Hahi, i a Hune 1, 1801, i tetahi takuwa o Amerika. I whawhai tona matua i roto i te pakanga o te Ingarihi o te Amerikanana, i te tau 1776, a ko tona tupuna i roto i tetahi atu pakanga, he pono no te kawai rangatira o Amerika ia, Ko ona whanaunga toto i nga taha e rua he kai tautoko i te herehoretanga o te tangata, ko ia ano i arahina mai ai rotou ki taua tauwhenua. I whakaakona ia kia tika tonu ai tona haere me ana mahi, heoi kihai i uru ki tetahi Hahi a tangata noa, i reira ka uru ia ki te Hahi Methodist, kei reira hoki ona matua, nawaj a ka maiki atu ona

matua ki Niu Iaka, I marenatia ia i te tau 1824. I te tau 1830 i matua kite ia i te Pukapuka o Moromona i mauria atu nei e tetahi kaumatua e Hamuera H. Mete, he tuakana no Hohepa, ko tenei i ata whakatakina e ia i runga i te tino hiahia me te inoi ki te Atua kia mohio ai ia ki te pono, te tukunga iho he mautauranga nona he Poropiti a Hohepa Mete na te Atua ora, he whakapapa onehe te Pukapuka o Moromona, a ahakoa he tino Methodist ia, a i tawaia tonutia ia e ona hoa a:oha, hei aha tera mana, i whakaritea tona hiahia, a ka iriiria e tetahi kaumatua i a Aperira 14, 1832. I whapangia ia hei kaumatua i taua rangi ano, a e toru wiki o reira ka iriiria tana wahine pono, o taua rangi ano i riro ia hei kai tautoko maia mo nga tikanga katoa o te rongopai i whakakitea mai nei ki a Hohepa Mete. He tokomaha ano o taua hapu i uru mui a i riro ratou he kai-mahi pono i roto i te Hahi. I te tau i muri mai i haere tonu ia i tona ake takiwa me nga pa e tutata ana ki reira, ki te kauwhau, a he maha nga tangata i whiwhi ki tona whakaakoranga a iriiria ana ratou e ia, a whakaturia ana e ia nga peka o te Hahi; i reira ka uru mai tona hoa pono a Hipa C. Kimipara. (Heber C. Kimball) I te tau 1832 i haere atu a Pirikama ratou ko Hohepa Ianga ko Hipa C. Kimipara ki Katarana, wahi o te Temepara a ka matua kite i a Hohepa Mete, to raua tutakinga ka rangona e raua te ritenga o o raua wairua; na i te ahiahi ka karangatia a Pirikama e te Poropiti kia inoi, i a ia e inoi ana ka korerotia e ia he reo ke na i whiwhi a Hohepa Mete ki te whakamaoritanga, i ki atu ia ko te tino reo tera o Arama i te Kari o Erene, ka haere a Pirikama ki waho katahi ka Poropiti a Hohepa nana: "Tenei ake ko te wa ko ia tonu te tumuaki mo te Hahi." Mano atu mano atu nga tangata e mohio ana kua whakatutukitia aua kupu. I nga tau 1832-3 i haere ia raua ko tona teina ki te kauwhau ki Kanata (Canada) tino waimarie hoki raua, he maha nga tangata i uru mai a i a Hurai 1833 nana i arahi mai-tetahi ope Hunga-tapu ki te uma o te Hahi ki Naawu, ko te timatanga tera o tana mahi maia hei kai-arahi i whakaritea paitia nei e ia i muri iho, i kiia hoki ia he Mohi o muri nei. I te ngahuru o 1833 i heke mai ia me tona hapu ki Katarana te wahi i noho ai te Hunga-tapu i aua ra.

I te tau 1734, i whiriwhiria tetahi ope hei haere ki te kawae kai, ki te whakatenatena hoki i te Hunga-tapu, i roto i o ratou whakatoinga me o ratou mamaetaenga koi i te kore kai me te kore kakahu, aha, aha ranei, na ko ia tetahi o nga tino tautohito, kihai ano ia i amuamu ki aitua ki te Poropiti o te Ariki ranei. No tona hokinga mai ki Katarana, e 2,000 mairo i pau ia ia te haere, ka pau i a ia te toenga o te tau e hanga ana i te Temepara me etahi atu whare, he kamura hoki ia. I te whiriwhiringa o nga Apotoro i te tau 1835 ko ia tetahi, o reira taea noatia te tau 1837 i pau tona taima i te raumate ki te kauwhau, ki te iriiri, ki te whakatutu haere i nga peka hahi, i nga hotoki i mahi kamura ia i roto i te Temepara, i te mea kua tomo atu te Rewera ki te ngakau o etahi o nga tangata kaha o te Hahi a kua hoariri ki te Poropiti, kua timata ta ratou whakato i a ia a kua tukua a Hohepa e etahi o ratou a kua maka ki te whare herehere, ko Pirikama tonu tona tino hoa a mo tana

tautoko i a Hohepa mo tana ki he Poropiti tika ia i panaia a ia e te ope kino o te hoariri a haere ana he wahi ke noho tahi ai me te Hunga-tapu.

I a Hepetema 14, 1839, i haere moni kore atu ia ki te kauwhau ki Ingarangi, i te mate hoki ia, i mahue ake i a ia tana potiki tekau ona ra, i te mate hoki tona wahine me ana tamariki, a kahore i mohiotia ma wai ratou e whangai, tena ra kia mohio mai nga tangata ki tenei mea kotahi, ko te mea i tautokona ai ia he whakapono tika he mohiotanga hoki hona he Poropiti tika a Hohepa a he tika tenei Rongo-pai, heoi haere a waewae ana ia kauwhau haere ana a te tai rawhiti noa eke ana ki te kaupuke, rere ana ki Ingaranga, kauwhau ana i te rongo-pai a hoki noa mai i te tau 1841, i a ia i reira he mano he mano nga tangata i whakaurua mai ki te Hahi, o taua wa ano 25,000 te tangata i heke mai ki te whenua o te kupu whakaari, i whakapangia ia te tumuaki o nga Apotoro, a i kiia ia e te Poropiti kia noho ia ki te uma o te Hahi a muri ake hei tiaki i tona ake hapu i te Hunga-tapu hoki. Akahoa kahai ia i haere ki te whenua pamamao i haere ia ki nga pa whaka te rawhiti ki te hapai i te mahi, i reira hoki ia i te kohurutanga o te Poropiti e nga hoariri. No tona rongonga ai i hoki wawe mai ia, ano te pouri o te Hunga-tapu i te ngaronga o to ratou kai arahi ka uhungatia roatia ia a ka whakaaro nga hoa riri i te mea kua hinga te tino pou ka hinga hoki te hahi otia he teka tera tatemea na te Atua tonu tenei mahi i whakatu a e kore e taea te whakanoa e te tangata. I reira ka ara ake etahi tangata me te ki ma ratou e whakahaere te Hahi heoi e hara tera i te tikanga ate Atua, i tu te Huitau a i tautokona nga Apotoro hei upoko mo te hahi kia whiriwhiria ra ano tetahi, i reira ka tu ake a Pirikama a i whakaahuatia ketia ia e te Wairua o te Atua a i meatia ia kia rite tona ahua me tona reo ki to Hohepa, i ohore hoki nga tangata o waho o te hahi, o taua miniti ano i mohio te Hunga-tapu kua tau te tumuaki o Hohepa ki te mahuaga o Pirikama i tatu o ratou ngakau i te mea na te Atua taua mea i whakaatu ki a ratou.

Kihai te whakatoinga i mutu i te kohurutanga o Hohepa me tona tuakana, i whakamatea nga Poropiti otia kihai i mate te pono. I te wa e whakatoia ana te Hunga-tapu i hihiko tonu a Pirikama ki te mahi ki whakamarie i te iwi. I whakaotitia te Temepara, a i whakatapua he maha hoki nga tangata i mahi i roto. I te tau 1846 i te mea kua panaia te Hunga-tapu i roto i o ratou whare ki te mania ti-tohea ki te wahi kahore i nohoia e te tangata he hotoki hoki. I tahuna nga whare ki te ahi, o ratou kahui me o ratou hua paamu me nga taonga katoa i whanakotia, e 200,000 te hunga-tapu i haere atu i to ratou pa ataahua, na ko Pirikama te kai arahi o taua ope ki nga raorao o nga maunga e noho nei ratou inaianei, kahore e taea nga mamaetanga te tatau he tokomaha i mate, i whanau nga tamariki i te hotoki kahore he whare, etahi i haere a waewae, 1000 maero te pamamao, e kiia ana kotahi te tangata i mate mo ia maero mo ia maero, to ratou taenga ki Uta ka timata te ahu whenua a i runga i o ratou hihiko me nga manaakitanga a te Ariki kua riro a reira he whenua e rerengia ana e te waiu-kau me te honi kahore e taea tetahi wahi pai atu i tera, no reira ka kite marake nei tatou i te pono o te kupu o te Karaiti—tera e whakatoia e whakawhiua ratou

mo tona ingoa.

I mate ia i a akuhata, 26th, 1877. E 30,000 ngatangata i tae atu ki te tanumanga. He tino hōa ia no Hohepa a i te wehenga o tona wai-rua i tona tinana he pono i puta mai a Hohepa ki a ia ina hoki ko ana kupu whakamutunga E Hohepa! E Hohepa! E Hohepa! Heoi ano.

Na Te Karere.

### TE RETA A REWI MOKENA.

I te rúa o nga haora o te ata o te wiki ka u te Tima ki Nerehana, a haere atu ana Maua ko Wetini Rapata ki te Pa Maori, ka tae mai hoki nga kaumatua o to matou hahi o te Momona,

I te ahiahi ka tonu a Hapiata Te Putu i te take i kitea atu ai au whakaaturia atu ana toku take, he whakakotahi i te Motu i raro i te Tiriti o Waitangi. Haina iho ana a Ngatikoata e 52, ko etahi o ratou ma ratou ano e haina haere atu ka tuku ai kia Tangakawa.

No te 23 o Aperira ka haere maua ko Wetini Rapana ki Motueka i runga i te Tima ka whakawhitia he moana ano ka tae ki Motueka ki te pa Maori ki te kainga o Hori Karaka, o Turagaapeke o te Rangi Ahutu, haina tonu iho tena iwi e 56, ka hoki mai ki Nerehana i te 24, no te 25 ka rere mai i runga i te Tima ki Pikitana. No te 26 ka rere i te tereina ki Wairau (Spring Creek) ki te pa Maori ki te kainga o Haere Roore whakaaria ana nga take, ka oti, haina tonu iho.

No te 27 ka haere ki Waikawa i te haere nga tangata o tenei kainga ko nga mea i mau i au, Haina tonu iho. No taua ra ano ka rere ki Poneke i te 5:30 o te po. Tena iwi kua pakehatia ahakoa korohēke Maori nei, haere tonu ana te reo pakeha; ko to ratou reo, ko etahi he reo waikato, ko etahi he reo taranaki, haunga oku rangatira a H. Peputu a Wetini Rapana ma ko oku kai atawhai era (kia ora e oku rangatira) me koe hōki e Mrs. Haere Roore o Spring Creek, kia ora koe otiira korua ko tou korohēke.

I te 29 ka tae mai ahau ki Otaki kia N. Raukawa. I te 5 ka turia te korero oti ana te korero, ka haina ratou me ta ratou kōhi ano i te mōni mo to ratou tangata hei haere ki Ingarangi.

Ko te rongo ia o N. Raukawa i roto i nga pepa pakeha kore rawa a Ngati Raukawa e pai ki tenei tikanga, i taku taenga nei ki Otaki, Hōpukia tonutia mai e Hori te Waru, mana e tautoko a ka tino tautokona hoki e W. Kiriwehi e Ropata te Ao, ara e nga rangatira katoa. Na reira ka ki au ko nga korero i roto i taua pepa pakeha kei tawhiti noa atu i to nga rupi. I te tahi o nga ra o Mei ka rere au ki Hawera.

[TARIA TE ROANGA.]

### HE WHAKARAPOTOTANGA.

Na he tokō maha nga tangata i whakamatau ki te haere atu ki te nota pora ara ki te wahi o te ao kei te mutunga mai o te nota. Na nga tangata katoa i whakamatau ki te tae atu ki reira kahore ano kia kotahi kiatae ake. Ko etahi i haere ma uta ma nga kuri e to haere a ratou mea Ko etahi i haere i runga i nga kaupuke me nga

mea e puhia haeretia e te hau a he ruarua noa iho i hoki mai ki te korero mo a ratou haere. Matemate atu te tohomaha i te makariri me te kore kai. Na Ko Erana Aomana (Ella Augmana) he wahine toa he mea mohio kua korera ia penei nana: kua kore nga tane e kaha ki te haere ake ki te nota pora no reira ka haere ahau na ki taku mohio tera ano au e tae atu. Kei te whakarite ia inaianei ki te haere a tera marama kua rite ia mo te haere ki tona mohio ka hoki mai ia i nga tau e rua.—*Deseret News.*

Kua kiia te Pirimia a Hohepa Waari e te Kingi o Ingarangi, mana e hari mai he kupu hou mo Niu Tirini ina hoki mai ia.

Kua rere mai tetahi kaupuke nui i Ingarangi ki Niu Iaka, e 3,000 nga tangata i runga.

### HE RIPOTA NO TE MAHIA.

Aperira 30, 1907.

Ko tenei marama he marama nui ki tenei takiwa o te timatanga a taea noatia te mutunga mai. He wa tenei e hari ana o matou ngakau mo etahi mea pai kua puta nei ki a matou. I te timatanga o te marama ka tu te Hui Tau heoi, na te kore i tae mai a Mere Whaanga to matou whaea ki konei i mua i te Hui Tau kahore matou katoa i puta ki tera, i runga i to matou hiahia kia tutaki matou ki te marae ake a Hirini tangi ai. Ta matou mahi i te takiwa o te Hui tau he whakariterite i nga mea hei whakataui a Mere me tona ope hrere mai me nga tangata e huihui mai ki to matou hui Pariha. I te tekau ma ono ka huihui matou ki roto ki te pa tatari ai ki te ope. I te tekau ma whitu ka haere mai ratou i Nepia ki Waikopu tetahi wahi tutata ki Nuhaka. E toru tekau katoa ratou. Ko nga ingoa enei, ko Te Ruihi Hokaranga, ko Pene Katata me tona wahine ko Mere Whaanga, ko Hemi Kingi, ko Kara Makariri ko Tamihana Teaweaweme tona wahine a Waitokorau no Manawatu, ko Henare Apatari me tona wahine a Terewanui me a raua tamariki tokorua no Manawatu, ko Takari Takana ratou ko Takarei Ihaia me tona wahine no Tamaki, ko Ratima Pakai no TeHauki me Tamati Ngatoto no Korongota. Ka tangi matou i taua po ki Nuhaka engari nga whaikorero i waiho mo te Taite. Ka mutu nga korero o te Taite ka haere atu matou ki Te Manutai ko to Mere kainga tipu tera. I konei i tutaki a Mere ki te toenga o ona tungane. I te Paraire ka hoki matou ki Nuhaka ki te Hui Pariha i timata ai i te Hatarei. I runga i te haerenga mai a Mere i hui mai nga tangata o waho ki te whakarongo ki nga korero. I te ratapu i kautingia nga tangata e toru rau ratou. Na te huhua o nga kai-kauwhau nui atu te pai o te hui. Na nga kupu a Mere ka marama ai matou ki te aroha o te Hunga-tapu tetahi ki tetahi. Na te kaha o nga manuhiri o nga wahi ke ki te kauwhau me te waiata Rongo Pai, ka kite te Hunga-tapu o te takiwa nei i te nui o o ratou hoa tuturu i roto i te Hahi a ka koa tahi ratou. I te Hatarei toko ono nga tamariki i iriiria e Manaro Reitana. Ka whakapangia enei ite Ra Tapu me te manaaki hoki i nga tamariki pakupaku toko ono. I tenei hui ano ka hoatu ki a Rihai Rahana te karangatanga hei timuaki pariha mo te Mahia.

Na REI KUTUMANAHANA.

# Elders' Messenger.

[Established 1907.]

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## NEW ZEALAND MISSION.

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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*"No unhallowed hand can stop the work of God from progressing. Persecution may rage, mobs may combine, armies may assemble, calumny may defame; but the truth of God will go forth boldly, nobly and independently, until it has penetrated every continent, visited every clime, swept every country and sounded in every ear, till the purposes of God be accomplished and the Great Jehovah shall say the work is done.—JOSEPH SMITH.*

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RUFUS K HARDY, Prest. Mission & Mgr.

DAVID P. HOWELLS, Assist. Mgr. & Editor

VOL. I

FRIDAY, MAY 31, 1907.

No. 9

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### SEVENTY-EIGHTH ANNUAL CONFERENCE.

HELD IN SALT LAKE CITY, APRIL 5, 6 AND 7.

The conference just closed has indeed been a festival to the Latter-day Saints. Never before in the history of the Church have larger audiences assembled to hear the word of God from his inspired servants. Never were more powerful testimonies borne to the truth of the Latter-day work. Never were more appropriate sermons preached to the multitudes, and never were the Saints more united in their determination to carry on the work entrusted to them, and to follow the counsels of their leaders. The Saints who attended conference returned strengthened, and will be able to strengthen their brethren. All the meetings—the general conference, with its overflow meetings, the Relief Society Conference, the Sunday School conference, as well as the various reunions of missionary societies—have been more generally attended than on any previous occasion, and the Spirit of the Lord was poured out in abundant measure upon the speakers and the audiences.

The voting on matters placed before the Conference, was unanimous, because the Saints have perfect confidence in their leaders. Were this not the case there would not be unity. But they have learnt to know those who preside over them, and whose duty it is to guide and counsel them, as men of God, filled with wisdom and power. They have learned by experience that it is always safe to follow their counsel. This accounts for their unanimity in sustaining them. If experience should teach the Saints a different lesson this would find expression in their votes.

The Conference has been a time of spiritual refreshment to the

Saints. It has been a time of harvest for the various places of business, Jew, Gentile and 'Mormon,' and all have reason to be satisfied from whatever point of view they look at it. And, when our friends return to their respective homes, may the sweet influences from the association of friends go with them, and may they have received strength to continue the work, and to remain faithful to the end.—*Deseret News. Extracts from Editorial for Feb. 8th.*

## WHAT THE "MORMONS" BELIEVE.

[CONTINUED FROM LAST ISSUE.]

### THE RESTORATION.

In these latter days the Father and the Son have appeared and renewed the Gospel. Angels have ministered to man. John the Baptist brought to earth the authority of the Lesser or Aaronic Priesthood which he held when in authority. Peter, James and John have conferred their keys of Apostleship received under the hands of Jesus of Nazareth, and the power and authority of the higher or Melchisedek Priesthood. Elijah and others of the ancient prophets have bestowed the keys they held, and they are all in the Church of Jesus Christ of Latter-day Saints. Under that authority the Church has been built up after the original pattern and with the same spirit, ordinances, gifts and blessings.

Joseph Smith was the instrument in the hands of the Lord to commence the work of restitution, and open the last dispensation, that "of the fullness of times." He received that divine authority under the hands of those heavenly messengers. He, by revelation and commandment, ordained others. Today there are on earth Apostles, Prophets, Evangelists, Elders, Bishops, Priests, Teachers and Deacons, divinely called and authorized to teach and administer the things of the kingdom of heaven and the power of God attends their ministrations.

Faith, repentance and baptism of the water and of the spirit, administered by divine authority are essential to salvation. There is only one way. There is some good in all religions but there is, and can be but one divine religion, that is the Gospel of Jesus Christ. It is to be preached to every creature. Persons who have died after reaching years of accountability without an opportunity of receiving it, will hear it in the spirit world, and may there obey or reject it. Heathens, Jews and all races, creeds and tongues will thus have the door of redemption opened to them. Infants who die before they become accountable need no baptism, but are all redeemed by the blood of Christ.

The spirit of man is the intelligent, responsible being, an entity both before and after dwelling in the body. It was in the beginning with the Father. The sons and daughters of God, after probation in the flesh, return to Him, and then, until the resurrection, associated in such sphere as they have fitted themselves to occupy; the good with the spirits of the just, the evil with the spirits of the unjust. A disembodied spirit can learn, believe, repent and yield

obedience, but cannot be baptized in water, the earthly medium of purification.

#### REDEMPTION OF THE DEAD.

The living may be baptized for the dead. One who has received the ordinances of the Gospel can stand proxy for departed ancestors, who will receive the benefit of the earthly ordinances on obedience to the Gospel in the spirit. As the spirit of Christ "preached to the spirit in prison" while his body was in the sepulchre, so His servants, bearing His authority, preach "to the dead" after finishing their work on earth. Ordinances for and in behalf of the dead are administered in temples built after a pattern revealed from heaven. Thus the living become saviors to the dead under Jesus Christ "the captain of their salvation."

The resurrection of Jesus of Nazareth was "the first-fruit of them that slept." All persons who have breathed the breath of life will also be raised from the dead, receiving their bodies again as He did; but "every one in his own order." Those who have put on Christ by obeying His Gospel will be Christ's at His coming, and will be quickened by His glory, the celestial, typified by the sun. After the lapse of a day of the Lord—a thousand of our years—the rest of the dead will come forth, some in the terrestrial glory, typified by the moon, and others in the telestial glory, typified by the stars in their different magnitudes, the rest in a kingdom not of any degree of glory. All will be judged according to their works.

Progress is the eternal order of salvation. The condemned will be punished for sin as the Divine justice shall determine, both as to the severity and duration. The purpose of punishment is the vindication of the law and the reclamation of the transgressor. Eventually all who can be redeemed will be placed in some degree of glory and advancement. Only the sons of perdition, who deny the Holy Ghost after having received it, who wilfully pervert the power given to them to attain the highest exaltation and who shed innocent blood will be utterly destroyed.

The glory of those who are in Christ and become joint heirs with Him is to "inherit all things" and follow and participate with the Son and the Eternal Father forever in their glorious works. They will inherit the earth when it is purified and crowned with the glory and presence of God. They will reign as kings and priests and be ministers unto those of a lesser degree of glory in the eternal mansions.

#### THE LAST DISPENSATION.

This is the last dispensation. In it Israel will be gathered, Jerusalem be rebuilt, and Palestine be the abode of the sons of Judah. The elect of God will gather from all nations to Zion on the American continent. The Saints will be restored to their former possessions. Wars and tumults, famines and earthquakes, tempests and whirlwinds, fire and desolation, disease and death, with all the woes foreshadowed of old, will cause a time of trouble greater than ever known before, and Christ will be revealed from heaven; He will

destroy the wicked and reign in Zion and Jerusalem.

The earth will be cleansed from corruption, paradise will bloom again, war will cease, peace will prevail, and enmity will depart from man and brute, the curse will be removed, and this globe will be glorified, shining in its own light developed to perfection.

#### THE BOOK OF MORMON.

The Prophet of the nineteenth century was directed by the angel of God to the spot where the records of the history of the former inhabitants of the American continent were deposited. He obtained and translated a portion of them into the English language. It is called the Book of Mormon because the Prophet Mormon made an abridgment of more ancient records than his own, and inscribed them upon metallic plates in hieroglyphics reformed from the Egyptian.

That book has since been translated into other languages. It gives the history of two races, The first springing from a colony brought to that land at the time of the dispersion from the Tower of Babel: The second descending from the families directed to that continent from Jerusalem 600 years before the Christian era, at the time when Zedekiah was King of Judaea. It relates the wars, travel, religion, progress and decadence of those races—the progenitors of the American Indians, describes their cities, temples, forts, etc., and contains an account of the visit to that land by Jesus Christ, after his resurrection and ascension, with particulars of His ministry in establishing His Church there with the same principles, precepts, ordinances, priesthood and blessings as in the Church on the Asiatic continent. It also speaks of the gradual apostasy of the people and the woes that came upon them through transgression.

The Book of Mormon does not take the place of the Bible, but is auxiliary to it and corroborates and supports it. The Bible is the record of God's dealings with his people in the eastern world; the Book of Mormon is the record of His dealings with His people on the western land, separated from the other hemisphere and then unknown to its inhabitants.

[TO BE CONTINUED.]

#### ENCOURAGEMENT FROM A METHODIST MINISTER.

While traveling in the country without purse or script my companion and I called at a beautiful home and asked if they would accept a tract. The gentleman who came to the door was a Methodist minister. After eyeing us thoroughly he said, "No, I have read the same kind of tracts before." But after a short talk on the contents of the pamphlet he invited us into the house and we were shown to his office in which there was an extensive library. Among other books we noticed a copy of the Book of Mormon and soon fell into a warm but congenial conversation upon its authenticity and the organization of the church. He spoke very favorably of our work, and especially the method which we followed; for he said, "I met

your Elders in the Waikato district on the north island and noticed the plan which they pursued in laboring among the natives of that part. You are laying a foundation and building upon it, or in other words, you are giving to our darkskinned brothers and sisters things which are tangible; such as homes and churches; and raising them from their low habits and traditions to a higher civilization. I have read a number of your books and have watched with interest the progress of your church and in my estimation it may yet become the predominate church in the land. But still I wish you to remember that the church which I am at present preaching for has many good principles."

After spending the whole of the afternoon conversing upon such topics we left with the understanding that we were welcome to call at any time and that he would do all possible to assist us in obtaining a hall in which to hold a public meeting.

ELDER WM. GEO. TALMAGE.

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### LETTER FROM FIJI.

Suva, Fiji, May 21, 1907.

I desire to express my thanks to the New Zealand missionaries for the six beautiful volumes presented to me the day before my departure from Auckland for home. The volumes are as follows: the poetic works of Longfellow, Tennyson, Byron, Schiller and Pope and Ruskin's Ethics of the Dust. All were bound in the best binding procurable. Many thanks brethren. I shall ever have fond remembrances of our labors together in New Zealand. Again I thank you for the support you have given me. Elders Gudmunsen, Young, Booth, Howell and myself have had a splendid two days visit here, and are now leaving for Vancouver.

L. G. H.

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### CONFERENCE REPORTS.

Wellington—We are pleased to announce that during this month we have had with us Pres. Hardy, Bro. Goddard, Elders Freeze and Guest, and Sisters Hardy, Goddard and Linford, whose presence we have enjoyed very much. On Friday evening, May 10th, we held a cottage meeting at our headquarters. Sister Goddard was the first speaker, and praised the people of New Zealand for their kindness and hospitality. Elder Benjamin Goddard occupied the rest of the time and delivered a fine discourse, explaining the three all important questions: "Who am I? Whence am I? and Whither am I going?" Most of the Saints and friends of this conference were present and a rich portion of the Holy Spirit was enjoyed by all. On Sunday evening, May 12th, another meeting was held at our headquarters, and a goodly number of Saints and friends were present. The speakers of the evening were Elders N. A. Hawkes, E. M. Guest and Benjamin Goddard. Elders Hawkes and Guest said that they were thankful for the privilege of laboring in this land for the spread of truth and bore testimonies to the truthfulness of "Mormonism." Elder Goddard chose for his subject,

"Joseph Smith, a Prophet of God, and the coming forth of the Book of Mormon." On Wednesday, May 22, Mr. and Mrs. Harvey gave a farewell party in honor of Elders Hawkes and Guest who are about to leave for "Our Mountain Home So Dear." The lantern views of Utah, Palestine and Hawaii helped to make an entertaining evening.

CLIFTON E. TAYLOR, Prest. of Conference.

**Bay of Islands**—Since the return of the Elders from the Southern conference the work has been resumed with new zeal and more determination than ever. The absence of Elder Gibbs is felt much everywhere, but Elders L. D. Roueche and Takerei Ihaia being added to our number will aid greatly in the progress of the work. There has been a great breaking up of the old headquarters in Kamo. Elders Rawson and Takerei have gone on an extensive trip north, Elders Roueche and Despain locating in Ahikiwi (Kaipara) Elder Bates will look after Hokianga and take charge of the proposed improvements of the chapel at Kaikohe. He will also devote a portion of his time in the interest of the choirs of Kaikohe and Tautoro. Elder Knudson however will retain the headquarters in Kamo. There have been six baptisms during the month among whom were; Wm. Kamene and Motu Kokako, very influential chiefs of Kaikohe, Otatau, Waimate and Waitangi, respectively. Brothers Komene and Kokako have been defenders of Mormonism for a long time in many Maori gatherings of the North.

WILFORD M. KNUDSON, Conference President.

### MINUTES OF MANAWATU CONFERENCE.

The Manawatu district conference was held at Porirua May 4th and 5th. The Native Saints of this district had made elaborate preparations for the conference on account of the return of their former president, Elder Benjamin Goddard, who labored amongst them from 1892 to 1895. At 2 p. m. Saturday the conference convened. Nearly 100 Saints and friends from Porirua were present. John W. Pugh, president of the Manawatu district presided. There were nine elders and two lady missionaries in attendance. After singing and prayer Rewa Marika and Rota Hate spoke, welcoming the people and expressing a desire that the people of the Manawatu conference might hearken to the principles of the Gospel of Jesus Christ. The speakers of the evening session were Karepa Te Kapukai, Ripeka Wiwa, and Erana Rewiti. Each spoke words of encouragement and exhorted the Saints to live lives of true Latter-day Saints. Sunday morning Sabbath school was held. Elder Benjamin Goddard spoke of the Second Coming of Christ; showing how necessary it is for us to be prepared for our Bridegroom. Patara Peniamine and Sister E. Linford spoke of the rewards that come to the righteous who are persecuted. At the afternoon meeting Elder Goddard addressed the Saints in regards to their duties toward Jesus Christ and the church. He urged them to be true to and honor the Priesthood and the Church, to live lives of emulation before the world; and to be honest and longsuffering for the Gospel.

Sister Goddard and Sister Waitokorau urged the Saints to love God and the Gospel of the Lord Jesus, and to have clean houses, habits and above all, clean bodies, that the Spirit of God might dwell within them. The last meeting of the conference was held Sunday night, May 5th. The speakers were Elders Benjamin Goddard and John W. Pugh. The former speaking of the promises made to the Maoris and their darkskinned brethren in the Book of Mormon. Also wished the Saints would try to build a house of worship. Many Saints responded that they were willing to aid in building a substantial edifice. The latter speaker urged the people to live lives of purity, to live true to their religion, and above all, to guard against the sins and temptations of the world. Monday a concert was given in honor of the departure of Elder N. A. Hawkes, and Brother Goddard and wife for Zion.

E. L. DEE.

**Don't forget! "We must have more subscriptions."**

# TE KARERE.

E RUA NGA PUTANGA I TE MARAMA.

RUWHARA K. HARI, TUMAKI MIHANA, BOX 72, AKARANA

No. 9.

AKARANA

Mhi 31, 1907

*"E kore tenei mahi e taetae e te ringaringa noa te here kia kore ai e tipu. Ka nana te whakatoinga, ka whakatika nga ropu-tungata, ka huīhui nga taua, otiira ka tipu mai tonu te pono o te Atua, i runga i te honore me te herekoretanga a kia tae ra ano ki ia whenua ki ia whenua, a kia horapa ki nga wahi katoa o te ao, a kia rangona e nga taringa katoa, kia oti ra ano nga mahi a te Atua, a kiia noa e Ihoua kua oti te mahi.*

—NA HOHEPA METE.

## HOANI TEIRA POROPITI

I whanau a Hoani Teira i Ingarangi i a Nowema 1 1808, ko ia te tumuaki tuatoru o te hahi. No te hahi o Ingarangi ona matua no reira i whakaako raua i a raua tamariki ki nga tikanga o taua hahi, he tamaiti karakia ia o tona tamarikitanga ake, muri iho i whakarerea taua hahi e ia a uru ana ki te hahi Methodist a whakapangia ana ia hei kai kauwhau mo taua hahi.

I heke mai ia ki Amerika i te tau 1828, i a ia e minita ana ka ki ake ia ki tona hoa nana: "ki toku mahara ake ka haere ahau ki Amerika ki te kauwhau i te rongo-pai." Ahakoa kei te kauwhau rana i runga i to raua ake matauranga kei te mohio tonu raua kahore te raneatanga o te rongo-pai i whakaakona e Ihu me ana Apotoro i te ao i taua wa. Ka u mai ia ki Amerika ka matakitaki haere i nga pa nunui o te tai rawhiti a ka tae ki Kanata kei reira ona matua e noho ana. I te mea kahore i tatu tona ngakau i rapu tonu ia i te pono o te Atua na kua tuturu ona whakaaro kahore te hahi o te Atua i te ao no reira ka uru ia ki tetahi runanga ki te ako i nga karaipe-ture. I runga i to ratou inoi me te ata rapu hoki i nga tikanga o te Paipera ka mohio ratou kua takoto te tikanga kia whakahokia mai te rongo-pai i nga ra o muri nei, kia putaputa tonu mai nga Anahe-ra, kia whiwhi hoki ki nga kitenga me nga whakakitenga, ki nga homaitanga hoki o te Wairua-Tapu, kia kohikohia hoki nga tamariki o Iharaira, kia hoki mai ano hoki te Karaiti kia ai ia hei Kingi mo te ao katoa. E penei ana hoki o ratou whakaaro kihai nga hahi karaitiana i whakaturia ki runga i te kohatu o te mana tapu ki te mea he pono te Paipera he teka nga hahi, a i raro i taua matauranga ka noho-puku, a ka inoi ratou ki te Atua ki te mea kei te ao te hahi o te Karaiti mana e unga mai he karere ki a ratou. na i a ia ka tino kaika nei kia whiwhi ki te pono a kia tata atu ia ki tona raneatanga, ka puta mai a Pare P Parata he kai-kauwhau o te rongo-pai i whakahokia mai nei ki a Hohepa Mete, na i te mea kua rongo a Teira ki nga korero horihori mo te Momona ka matakana ia ki a Parata a ka patapataia ia e ia ka tataia tana whakaakoranga ki nga karaipe-ture mehemea kei te tika, nawai a ka kiia a Parata e te runanga kia kanwhau ia ki a ratou a ka pera a i muri i ta ratou whaka-

takinga i tana whakaakoranga ka iriiria a ia ratou ko etahi atu a i whakapangia ano a Teira hei kaumatua a i muri tata iho ka whakaritea ia te kai-whakahaere o te hahi i kanata.

I te iriiringa o enei ka rite tetahi poropititanga i puaki nei i te mangai o Hipa C Kimipara nana: "Ka kite a Parata i tetahi iwi i Kanata e whiwhi ki te rongo-pai." I hihiko tonu ia ki te kauwhau i Kanata i maia tonu ki te tautoko i a Hohepa. I heke mai i Kanata ki Katarana te wahi i noho ai te hunga-tapu a i whiriwhiria ia hei Apotoro i te tau 1838 a i whakaririka kau ia me te hunga-tapu ki nga whakatoinga a nga hoa-riri a i te mea i roto i te whare-herehere a Hohepa me tona tuakana i haere putuputu ia ki te toro i a raua.

I te tau 1828 i karangatia ia kia haere ki Ingarangi ki te kauwhau, i mahue ake i a ia tona hapu e mate ana me te nuinga hoki o te hunga tapu i te whiunga e nga hoa-riri i to ratou hekenga mai ano hoki ki tetahi kainga hou, heoi kauwhau haere ana ia i runga i te taura o te Karaiti, kahore he moni, he tangata whakapono ia a ka inoi atu ia ki te Atua ka whakautua ona inoinga, a ka mate ia ki te moni ka inoi a ka whiwhi, a ka pau ona moni ka noho a ka kauwhau ki te iwi ka whakahoa ki nga tautangata a he maha nga tangata i iriiria a ka whakatutu haere i nga peka hahi he kai tautoko ia i te kauwhautanga i te rongo-pai. Nawai a ka tae atu ia ratou ko ona hoa ki te tai rawhiti kua pau o ratou moni haunga te utu mo te tikiti kotahi, heoi ka ki atu ia ki tetahi o ona hoa kia haere atu ki te whakarite mo nga tikiti e toru tokotoru hoki ratou katahi ka ohore raua me te ki mai kei hea tena moni hei utu? Ka whakahokia e ia he nui te moni kei tenei ao a ka homaingia e te Atua he moni i mua i te rerenga o te tima i tutuki hoki ana kupu kihai ia i tono moni i tetahi heoi he maha nga tangata i haere mai a homai ana he moni ki a ia nawai a kua rite mo nga tikiti.

I tetahi wa ano ka tino mate ia ki te moni hei utu mo etahi pukapuka o te hahi i taia e tetahi tangata na kahore ia i pai kia tuku i aua pukapuka ki te kore e utua putia no reira ka haere ia ki tona ruma inoi ai ki te Atua whakamarama ai i ona hiahia i muri tata iho ka haere mai tetahi taitamariki he tauhou a homai ana e ia he reta a haere atu ana nana! he moni ano tera i roto a ko tenei te tuhituhinga nana: "Ka ea i te kai-mahi tana kai"

I te wa i kohurutia ai a Hohepa me tona Tuakana i roto hoki ia i te whare-herehere a kua riro atu te Kawana ki Naawu ki te hohou i te rongo o te Momona o te hoa-riri a ka haere mai nga tangata e mate ana ki te toto tangata a ka taea nga kai-tiaki ka tomokia te whare a ka tohe kia huakina te tatau ka kuhua nga pu ki roto na ka whakatika a Teira ka whakangungu atu i a ratou pu ki tona tokotoko ka kite te Poopiti nona te toto ematenuitia ana no reira ka rere atu ia ki te matapihi he whakaaro ki te oranga o Teira ina hoki i mohio ia kei waho nga kai-kohuru me a ratou pu heoi haere ana ia a ka puhia ka makere ki te whenua a ka rere hoki Teira ki te matapihi a ka puhia hoki ia e rima nga mata i pa ki a ia e wha ki tona kuha a kotahi ki tona wati me i kore te wati kua pa ki tona ngakau heoi na tera i pana ia ki roto ki te ruma i kore ai e mate a kihai i roa kua marara te ropu, i pirangi hoki ratou ki te mahunga o Hohepa a ka haere tetahi ki te tapahi i tona mahunga heoi i te hapainga o tona ringa-

ringa ka kowha mai he uira i te rangi ka pa ki a ia a ka maro tona tinana kahore i kaha ki te haere a makere ana tona oka ki te whenua na ona hoa i kawea atu a utaina ana ki te waka, heoi e nga kai-korero o te Karere kia mohio koutou ki te kaha o te Atua ki te whakahaere i nga tikanga o ana mahi. Heoi ano. Na TE KARERE.

### HE PITOPITO KORERO.

Kua kitea i roto i nga urupa o Ihpa etahi wahine i whakapakokotia ia i mua noa atu a, e rua tae noa ki te ono nga mowhiti e mau ana i ia maikara i ia maikara.

Kua kitea he ika i Amerika e wha nei ona karu e rua mo raro i te wai e rua mo runga.

Kei te mau tetahi wahine ingarihi ki tetahi rei ara he mea e iri ana ki tona kaki i tangohia i te kaki o tetahi whakapakoko ihipiana i roto i tetahi urupa, i hoatu ki a ia hei takoha marena, e 3,000 tau te tawhito.

Ko te takoha nui i hoatu mo te hapainga i nga kura ko te mea o Rakiwhero e £8,600,000; ko ia hoki tetahi tangata atawhai i nga rawakore.

I puta mai te rongoi te timatanga o tenei tau tera a Tiapana raua ko Amerika e whawhai mo te ahuatanga o te Kawana o Kareponia mo te pananga i nga tamariki tiapana i roto i nga kura, otia ka mau te rongoi inaianei, kua pahitia he tiriti hou, otira kua tahuri etahi tangata ki te tatau i te kaha o Amerika o Tiapana me te kaha hoki o a raua kaupuke. Tenei ano e mau ake nei.

To Amerika To Tiapana.

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Kei etahi takiwa o Inia o Tiaina tetahi mate uruta kahore nei e taea e te Rata te whakamarie, he mano he mano te tangata i mate i tenei aitia, e wha rau e rima tekau mano i mate nga i wiki e ono.

Kei te ka tonu nga ahi nunui a ka pangia tetahi e te mate ka kawea tonutia mai ki te ahi a ka mate ka pangaa tona tinana ki roto

kia kore ai e rere te mate; ko etahi ka hemo kau a ka makaa oratia ki roto ki te ahi a mate tonu atu me te tangi ano i roto i te ahi.

**He Aitua**—Kua mate tetahi kotiro pai o Haki Pei na Tuati Meha, raua ko Turama tenei tamaiti. I mate atu ia i te 19 o Mei 1907. E tangihia nuitia ana ia e matou ara e nga tangata katoa e mohio ana ki a ia mo tona ngawari me tona ata hanga ki ona hoa katoa. I whanau ai a Wairiti Meha i te 25 o Nowema 1898. Tona pakeke inaiane, e waru tau. A, ko ta matou poroporoake tenei ki a ia. Hoatu ra e hine ki te kainga tuturu whanga mai ai ki a matou. Ma te Atua e whakamarie nga ngakau o ona matua, me ona whanaunga i roto i tenei pouritanga ka pangia nei ratou.

Na TE KARERE.

## TE RETA A REWI MOKENA.

[TE ROANGA]

I taku taenga mai ki Hawera i konei katoa nga iwi o Te Whiti raua ko Tohu e hui ana a korero ana ahau i te take o taku haere, whakaotia iho ma ratou e hari atu ki o ratou wahi ko taku hokinga mai tena ki Waahi ki te Hui, ko te nui o nga haina i riro mai i ahau e 2752. Ko nga moni i pau i a au i taku haerenga atu i Te Aroha nei ki Hawera ki Poneke ki Nerehana Ki Motueka i Motueka ki Nerehana ki Waikawa ki Pikitana ki Spring Creek ki Perenamu i reira ki Pikitana ano ki Poneke ki Porirua ki Otaki ki Hawera ki Waahi e rua nga ra ki Hawera e rua ra ki Poneke e ono ra ki Nerehana e rua ra ki Motueka e rua ra ki Pikitana kotahi ra ki Spring Creek kotahi ra ki Perenamu e toru ra ki Poneke ano e rua ra ki Otaki e rua ra ki Hawera ano ko nga moni enei i pau i au e £15-18-6 ko te toenga mai i whakatakotia e au ki a Ngatihaua ara e £4-1-6.

Ka tae mai nei au ki Waahi ka kite au i nga take otiia me whakaraopoto nga korero inainei ko ta te Komiti i whakaoti ai me whakakotahi nga iwi ki raro i te Tiriti o Waitangi, ko ia ra koki ta T. T. Taingakawa i whakaoti ai. Te mea i oti pai ko te kara a Hori iv i homai ai ki nga Maori i te tau 1834.

Nga iwi i tae mai ki tenei Hui ko N. Raukawa ko Ruanui ko N. Maru, ko Te Arawa, ko Tuwharetoa, ko Ngapuhi. He nui atu nga iwi nana tenei pahitanga ki te Tiriti o Waitangi te kotahitanga mo nga Motu e rua nei.

Na REWI MOKENA.

## HE MIHI.

Ki etahi o nga rangatira o te Arawa me Ngatituwharetoa ara ki nga rangatira o nga paa me nga takiwa i haereere haere ai maua ko Elder Hoani Ewene ki te kauwhau haere kia ratou i te Rongopai o Ihu Karaiti o te Hunga-tapu o nga ra a muri nei, kia te heuheu kei waihi taupo, me ona hapu katoa i te taha marangai o taupo lake, kia Raimona Heretaunga kei matata, kia Hemana Pōkeha, kei Maketu, kia Emera Karaka, kei Te Manoeaka, Kia Hoani Taipari, kei Karikari, kia Mokawhiti kei Hairini Tauranga, kia Hatana,

kei te Wairoa Tauranga, kia Tewharekiri, kei Ohinemutu, Rotorua, kia Piripi, kei Tapapa, kia Te Morewa, kei Matamata.

E nga hapu me nga rangatira kua whakahuatia i runga ake nei tena ra koutou, tenei ahau te mihi nui atu nei kia koutou mo te nui o a koutou manaakitanga i a maua, ki te kai me te moe i roto i o koutou whare, mo maua i tino whakamanuhiritia e koutou i rite hoki i a koutou te kupu a te Karaiti, i mea nei: "I mate hoki ahau i te hiakai a whangainga ana ahau e koutou i mate wai a whakainu-mia ana e koutou, he manene ahau a whakamanuhiritia ana e koutou, i tu tahanga a whakahakahuria ana e koutou."

Kihai koutou i pera me etahi i mea mai kia matou, no te mea he minita "Momona" koutou e kore matou e pai kia noho koutou i konei karakia ai, he karakia ano to matou kahore hoki o konei "Momona" me haere koutou. Kati ko koutou kahore, i whiriwhiri, whakaae tonu koutou kia karakia matou i roto i o koutou whare nunui kia kauwhautia atu hoki nga tikanga o tenei hahi kia mohio koutou i rite ai ano hoki i a koutou te kupu a Paora i mea nei: "Whakamatautauria nga mea katoa kia u ki te pai." Kati ra i te mea kua rongo koutou ki nga tino tikanga o tenei hahi kia whai whakaaro koutou. "Ata whakatakina nga tikanga o nga karaipiture koia hoki nga kai whakaatu ki a tatou i te tika ite he ranei." Kua e whakarongo ki ta te tangata kei tinihangatia tatou e tatou ano. Erangi me mahi tahi tatou i te kupu me te inoi atu ki te Atua i runga i te ngakau whakapono kua e ruarua, mana e homai te matauranga kia tatou e kore e kahore. Hei konei mutu ai aku mihi kia koutou kia tau te rangimarie kia koutou katoa. Amene.

Na HIRINI T. HEREMAIA.

### TE HAHU TUAWARU

He pono tenei e mohotia nuitia ana, kei te tokomaha haere te Hunga-tapu, a kei te tere hoki te huritanga o te kohatu i haua mai nei i roto i te maunga kahore he ringaringa, a ka pirori tonu a kia tutuki ra ano nga mea i tapabia mai ai ia, i te mea he pono te whitinga o te ra, he pono hoki ka taea aua mea.

Ki te hunga-tapu anake ka awangawanga nei i te whakaaro kahore te hahi e tipu ana e rite ana ki o ratou whakaaro me to ratou hihiko, he mea pai kia mohio ratou e whitu tekau ma whitu tau anake o te whakahokinga mai i te rongopai ki te ao a kua riro i a ia te turanga tuawaru i waenganui i nga hahi o Amerika he mea whakamiharo tenei ina hoki te tini o nga aitua me nga mea whakararuru i pangaa mai nei ki o ratou ara.

Ki te mea ka pera tona tipu haere a muri ake nei ka tae ki te tau 1930 kotahi rau tau o te tona whanautanga mai kua riro ia he mana nui mo te mahi pai ki nga tangata katoa. Kei te maharotia tenei e te ao kotoa a e kore e roa ka tino mohiotia tenei hahi e nga tangata katoa he pono.

E ki ana te Komihana o Amerika i te tau 1890, 166,125 te tini o te hunga-tapu i te tau 1906, 396,354, kahore he karakia ke atu e rite ana ki te "Momona" te tere ia tekau ma rua tau ka taki-ruatia to ratou tokomahatanga.—*Delret News*.

## NGA IRIIRINGA I TERA MARAMA.

Toko-ono nga tangata i iriiria i Ngapuhi ko Wiremu Kamene raua ko Motu Kokako nga rangatira o Kaikohe, o Otatau, o Waimate o Waitangi, ko raua hoki he kai tautoko mo te hahi "Momona," mo enei tau maha ka huri nei ki muri i a tatou, ka whakamoeniti atu matou ki a ratou mo to raua urunga mai ki roto ki te hahi o te Karaiti.

## TE MEA TAE HOU MAI.

I tae mai a Horitana Heiti i tera monei, ko tana mihana tuarua tenei ki Aotearoa i konei ia i nga tau 1889-90-91 i mahi ia ki Waitakato me Waiapu, e tumanako ana matou tera e kaha ia ki te whakaooho o etahi o te Hunga-tapu ka matoke nei to ratou aroha ki tenei hahi ka auto nei ratou ki te whakariterite i a ratou mahi i roto i te hahi.

## HE KORERO PURAKAU.

Kua kiia e etahi kahore he iwi i tenei ao e rite ana ki nga Hawaiki te whai korero purakau, ahakoa ko nga tangata o Kiriki he iwi kaha ki te mahi penei, kahore o ratou korero e rite ana ki to nga Hawaiki te Ataahua, te pai ki te whakarongo atu.

Kei nga Hawaiki he korero e ahua rite ana ki to te Paipera mo te hanganga o te ao mo te Atuahoki. E ki ana to ratou kingi a Kalakaua tokotoru nga Atua ko Kane, ko ku, ko Lono na enei i hanga nga rangi, te whenua, te ra, te marama me nga whetu, i hanga hoki ratou i tetahi ropu anahera, he mea hanga ki te huare. I te hanganga o te tangata, na Kane tona tinana i hanga ki te uku whero he mea whakananu ki te huare, na Lono tona mahunga i hanga ki te uku koma he mea tiki atu i nga pito e wha o te whenua, nawai a ka whakahangia te manawa ki ona pongaihu a ka riro ia he tangata ora a huaina ana ia ko Kumuhonua, muri iho ka hanga he wahine ki tetahi o ona rara a tapaia ana tona ingoa ko Keola-Kuhonua, ka whakanohoia raua ki roto ki tetahi pararaiha ataahua e kiia nei ko Paliuli.

Ka kitea hoki te korero mo te whakawainga o te wahine e te rewera e kiia nei ko Kanaloa hoki tetahi o nga Anahera i taka ra i te rangi. Kei a ratou hoki te korero mo te patunga o Apera e tona tuakana e Kaina e kiia nei ko Laka.

[TARIA TE TAPIRI]

## HE WHAKATAUAKI PAKEHA.

Ma ona hoa ka mohiotia ai te tangata he tangata pehea ia.

Kaua e meatia aianeia nga mea e ripenata ai koe apopo.

Te warewaretanga o te ratapu he hikoi whakararo.

E rima nga mea e matea ana e te tangata, he kai, he kakahu, he kainga, he ora, he ahua pai.

Kahore te pono e taea te tinei e tetahi mana o te whenua.

# Elders' Messenger.

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*“Remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things the same is not my disciple.—Doc. & Cov. Sec. 52: 40.*

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RUFUS K HARDY, Mission Prest. & Mgr.      DAVID P. HOWELLS, Assist. Mgr. & Editor

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### WHAT THE “MORMONS” BELIEVE.

[CONTINUED FROM LAST ISSUE.]

#### CELESTIAL MARRIAGE.

The doctrine of celestial, that is eternal marriage, is a feature of the “Mormon” faith. By the authority vested in the head of the Church, that which is sealed on earth is sealed in heaven, and the man and woman united under that authority in an everlasting covenant are joined forever. Such was the marriage of Adam and Eve before death came by sin. The redemption of Christ restored them to their primeval state, and they stand at the head of their posterity immortal, perfected and eternal. By obedience and fidelity to the laws of God, men and women may attain to a similar estate and enjoy unending bliss, “the man being not without the woman nor the woman without the man in the Lord.” The family, the home, the relation of parents and children are the basis of present and future happiness, and the increase thereof being perpetual, therein is the glory of the redeemed, who dwell in the presence of God and the Holy Ones, continued forever.

#### CHURCH GOVERNMENT.

The government of the Church of Christ devolves upon those

who have been divinely appointed and have been accepted by the body of the Church, in which all things are to be done by common consent.

At the head is the Prophet, Seer and Revelator, with his two counselors. These three presiding High Priests thus selected form the First Presidency, having jurisdiction over the Church in all the world.

Next are the Twelve Apostles, forming a body equal in authority to the Presidency and constituting that Presidency at the death or removal of the head. They set in order the affairs of the Church in all the world under the direction of the First Presidency.

The Patriarchs are Evangelists and are specially ordained to pronounce blessings on the Saints by the laying on of hands, declaring their lineage and predicting events in which they will figure in time and in eternity. There is a Patriarch to the whole Church, having authority to bless all its members from the greatest to the least, holding the keys of that power. There are other Patriarchs who hold authority within the various Stakes of Zion wherein they are appointed and in which they administer the sealing blessings.

The Seventy are a body of Elders forming an appendage to the Apostleship and traveling under their direction. Seven of the number preside over that body. There are a hundred and fifty of these "quorums," as they are called, each presided over by seven of their number, and all under direction of the First Seven Presidents. They form the chief missionary corps of the Church.

High Priests and Elders not belonging to the councils above mentioned, are local officers for local ministrations, but may be called into the missionary field if necessary. Ninety-six Elders form a "quorum," presided over by three of their number. There are a great number of these organizations. All these officers hold the Priesthood after the order of Melchisedek.

The Bishops stand at the head of the Aaronic or lesser Priesthood, an appendage to the Higher or Melchisedek Priesthood. There are three who form the Presiding Bishopric of the Church. Other Bishops have charge over wards of the Church, and the function of the Bishopric is to minister in the temporalities of the Church. Priests, forty-eight of whom form a "quorum," presided over by a Bishop and two counselors; Teachers, twenty-four of whom form a "quorum," presided over by three of their number; and Deacons, twelve of whom form a "quorum," presided over by three of their number, constitute the rest of the organizations of the lesser Priesthood. They exist in all the wards, and are under the direction of the respective Bishoprics.

Apostles, Patriarchs, Seventies, High Priests and Elders may

preach, baptize and lay on hands for the gift of the Holy Ghost, and perform any duty of the Aaronic Priesthood, as the greater includes the less. Aaronic Priests may preach, teach and baptize for the remission of sins, but cannot confer the Holy Ghost by the laying on of hands. Teachers visit the members and see there is no iniquity permitted to remain in the Church. Deacons attend to temporal duties under the Bishops.

A Bishop should be a lineal descendant of Aaron, but in the absence of one of that lineage, a High Priest is selected to that office. With his two counselors, also High Priests, he has charge of an organized ward and sits in judgment upon transgressors and in cases of disputes between members. An appeal is allowed to the High Council.

Members residing in a given locality form a ward. A number of wards, generally those within a county, are organized into a Stake of Zion, presided over by three High Priests. A High Council, consisting of twelve High Priests, constitutes an ecclesiastical tribunal to which appeals may be taken from decisions of the Bishops' courts. It is presided over by the Stake Presidency, who have jurisdiction over all the wards and their officers in the Stake. There are now fifty-five of these Stakes of Zion and a number of conferences and mission organizations in addition. A High Council decision is subject to review by the Presidency of the Church.

All the officers of the Church are presented twice a year before the body of the Church for their acceptance or rejection. The Stake and ward authorities are periodically subject to a similar regulation. Persons engaged constantly in Church service are supported, or partly sustained, according to needs, from Church funds. Missionaries have no stipends, but travel "without purse or scrip," either paying their own expenses or relying upon friends whom the Lord raises up to their aid.

The revenue of the Church is derived from the tithes. One tenth of a member's interest or increase each year is tithing. It is a free-will offering, not a tax. Temples, church buildings, etc., are erected and maintained from the tithing, and large amounts are expended for the support of the poor and the benefit of new settlements.

On the first Sunday of every month a fast is held, and the amount saved from fasting is donated to the poor. The Bishops have charge of those in need and are required to see that none are left to want.

#### AUXILIARY SOCIETIES.

The Relief Societies, composed of ladies, are organized auxiliary bodies who also minister to the poor, aged and afflicted, and help

prepare the dead for burial. They hold meetings of their own for instruction in women's work and intellectual, moral and spiritual advancement.

The younger women and also the younger men are organized into Mutual Improvement associations, which they, separately, conduct themselves, but sometimes assemble in joint session.

The Primary associations are organizations of children under older supervision, for training in Gospel principles and moral conduct.

There are Sunday schools in all the wards and Stakes of Zion connected with the Sunday School Union, and all thoroughly organized and ably conducted.

Religion classes are organized in the different wards for the purpose of giving systematic training in the principles and doctrines of religion to little children, thus supplying the kind of tuition which cannot be given in the public schools, from which all religious teachings are entirely excluded.

Amusements are provided for the members of the Church under direction of committees appointed by Church or ward authority. Music is of universal use, both vocal and instrumental. and is cultivated assiduously.

Education is an essential feature in the Church system, and academies and colleges are maintained according to the funds available. All truth is accepted as Divine and an accepted motto is: "The glory of God is intelligence."

The public school system is separate and apart from the Church schools, and is entirely under the direction of the State, no doctrinal or denominational teaching being permitted therein. It is supported by taxation.

#### DIVINE AUTHORITY.

The great distinctive feature of "Mormonism" among the "Christian" denominations is its claim of direct Divine origin. Present and continuous revelation from God to the Church through its earthly head and to every member who seeks for it in his or her own behalf and guidance, is a fundamental principle of the "Mormon" faith. Divine authority is associated with it.

The Church is, literally, Christ's Church, because he established it by personal communication and guides it by present revelation and inspiration, and its ministers receive their commissions by His direction. The Holy Ghost is in and with the Church, exactly as with the primitive Church and the Prophets of old.

Thus, what is commonly called "Mormonism" is to its disciples verily the work of God; originating with Him and developed and

promulgated under His commands and by His power; and therefore it will abide and prevail, and overcome all opposition, and spread over the whole earth, preparing the way for the second advent of the Messiah and the redemption and regeneration of the earth. Every soul who receives it in sincerity is entitled to a witness from God of its truth, and herein is its strength and unity and vital force.

It has no conflict except with error. It wars against no nation, sect or society. It exercises no compulsion. It is the Gospel and Church and authority of Jesus Christ, restored to earth for the last days and for the last time, and therefore it will triumph and flood the world with light and truth, until darkness shall flee and Satan be bound and the kingdoms of this world become the kingdom of our God and His Christ, and He shall reign over all the ransomed globe for evermore.

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### CONFERENCE REPORTS.

**Waikato North.** At the native convention held at Waahi, Huntly, there were about four thousand natives in attendance, most of whom were from the district; consequently the elders did no traveling during that time, but attended said convention. And not withstanding there being ten ministers of other denominations present we were granted the privilege of holding meetings in the king's carved house every morning and evening. The main object of said convention was to devise plans whereby the natives might become united in petitioning the Government to grant them certain rights in connection with their lands, forests, fishing grounds, etc., which rights they claim they are justly entitled to under the "Treaty of Waitangi." Also to consider the advisability of sending a delegation to England in case the New Zealand government objects to acknowledge their petition. Among the good things accomplished was the unanimous agreement by King Mahuta and all the people to abandon the power of *makutu* (witchcraft.)

E. P. CHRISTENSEN, Conference President.

**Wanganui.** Elders Taylor and Ruruka, after having spent a few days at Mangaone and Moawhango, made a trip among the Maoris through Parapara country. No new ground was broken but they visited some families of new saints and some of the old ones in the Church. The visits were timely as the people through there are not well grounded in the faith. They are pleased with

the spirit manifested and instructed and strengthened them in the gospel. Elders Jenkins and Te Ruruka visited the Maoris of Rangitiki river district and had a most pleasant trip, staying with one family two days. They report many good gospel conversations and some books sold. We are expecting President Hardy and Elder Goddard and their wives to visit us soon. Every one in the district is feeling fine in the work and the elders are all united.

APOLLOS B. TAYLOR, Conference President.

**Waikato South.** Elder Mare Tari and myself made a two-days visit to Parawera. There being a tangi on we had a good opportunity to talk to the people. Some have since applied for baptism. We then went on to Kawhia and there we gathered together the scattered members of the Church and held a sacrament meeting, this being the first time for them to take sacrament since the Hauhau's came among them in 1904 with their flowery speeches to lure them away from the path of truth. A great deal of the credit of getting the Saints back again to their old standing in the Church is due to the untiring efforts of Pouaka Paki, their former president, who lived at Ngaruawahia some time ago, but returned in 1906 and is doing a good work among that people.

W. D. WALTON, Conference President.

**Wairau.** On the 11th of May we were favored by a visit from Brother and Sister Goddard. They remained in Wairau two days visiting the people, doing much good. Two meetings were held during Sunday. Brother and Sister Goddard gave good advice to attentive listeners. One baptism was performed at the close of the morning meeting, Elder Nielsen officiating. On the 14th, in company with Brother and Sister Linford, they visited Nelson, calling on several of Brother Goddard's old friends. Though their visit was short we feel that much good will result therefrom. Elders Freeze and Guest, who have labored so faithfully in this district for over a year, have left us for other parts. Elder Freeze goes to Hawkes Bay to preside, while the latter goes to Zion. They leave this district with best wishes from all. Elders Nielsen and Snow are tracting Blenheim and vicinity, where they are making many friends. Elder Wm. Alvin Bowles has been laboring energetically in this branch during the past summer. Elder Harper arrived in this conference recently to assist us in the building of our prospective meeting house and to continue in the Maori work in this district.

J. W. LINFORD, Conference President.

## THE AMBITION OF DOING NOTHING.

Some men have the ambition to do things. Then the world hears of an Alexander, a Caesar, a Napoleon, a Grant.

Other men there are whose only ambition is to do nothing, not even "sit by the fire and spin." When such men die the world says, "Good riddance; there goes nobody." Men who have ambition to do nothing are found everywhere. They are the curse of society, the drag of business, and the dregs in the cup of life.

The other day a young man was discharged from his position by his employer. In extenuation of himself he said, "Why do you discharge me? I have done nothing." "Yes," said the employer, "that is the reason I discharge you, because you have not done anything."

Years ago a young man wrote to a famous clergyman, asking him to find an easy position for him, and the reply is said to have been: "My boy, there is only one easy place, and that is in the grave." Yet there are many men who are in search of the "soft snap." content to forever sit down doing nothing, being nothing; living idle, aimless lives.

Such men as these are forgetful of the fact that wealth without labor, position without use of that position, and leisure unearned are the very things that take away the zest of life, fill the mind of man with unutterable bitterness and mad jealousies that inflame the passions and incite to the performance of the worst of deeds. Nothing comes from nothing is the old law of life. It needs to be emphasized again and again. Every great creation of art, every masterpiece in literature, every victory for the right and truth, has been won at the price of hard and continuous labor.

Behind every great action there is a great heart. Behind every noble creation there is an inspiring soul. If a boy refuses to master his lessons he is simply widening the distance between him and the Delectable Mountains of an achieved success, and is preparing himself for a life of uselessness, sloth and contemptible idleness.

Work is valuable not simply because of the outward things it constructs, such as bridges, ships and towers. More useful is it in the secret character that it constructs, enabling the building of greater things as the years roll by.

The idler, the dawdler cannot be a happy or useful citizen. He who sits by the fire and loafs will soon want a fire and a loaf to satisfy his hunger and warm his miserable body.—*Daily Dispatch.*

## KEEP TO THE RIGHT.

"Keep to the right!" is the law when you walk,  
Make it a law of your actions and talk.

In whatsoever you determine to do  
Follow the road of the Good and True.  
Follow and fear not; by day and by night,  
Up hill or down hill, "Keep to the right!"

Doubt will assail you, temptation will woo:  
"Keep to the right," for the right is the true,  
Doubt is a traitor, temptation is a shame,  
The heart that is honest, a life without blame,  
Will rank you far higher in worth and renown,  
Than the grandest of kings with his sceptre and crown.

"Keep to the right!" In the journey of life  
There's crowding and jostling, trouble and strife;  
The weak will succumb to the bolp and the strong,  
And many go under, and many go wrong.  
He will acquit himself best in the fight,  
Who shirks not his duty, and "keeps to the right!"

"Keep to the right," and the Right will keep you  
In touch and accord with the Good and the True.  
These are the best wishes in life, after all,  
They make it worth living whatever befall.  
And death has no terrors when he comes in sight,  
For the man who determinds to keep to the right!"

—*Novel Magazine.*

He who has the light of Christ beholds thereby a new world. The eternal spiritual verities and beauties become known and valued by him. It furnishes him the means of appreciating the best and sweetest things of existence. The physical world about us consists of the same mass of facts and matter and laws, whether it be under the observation of an untrained spectator or of a man of science. Yet what a different physical world it is in the understanding and appreciation of the two observers. The power within each—the net result of what and how he has observed in the past—determines just what and how he shall see in the present; and multitudes of truths and beauties exist for the man of science that escape entirely the comprehension of the untrained spectator. Just so the world of spiritual truths and beauties and joy is seen and appreciated by those who have the capacity therefor, and this capacity is measured by the proportion of Christ possessed by them. *Philip S. Maycock in Young Woman's Journal.*

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**ARRIVAL AND APPOINTMENT.**

Elder Horton D. Haight of Oakley, Idaho, arrived May 27, per S. S. Talune from Fiji. He is the first missionary to come by the Vancouver route since the new arrangement went into effect and reports the service satisfactory and a pleasant voyage. Elder Haight performed a mission in New Zealand between the years of 1889 and 1892 among the Maoris. His previous experience and maturity of mind will greatly increase his capacity to do good among the natives. His first field of labor will be in the Mahia—Waipu Conference.

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**RELEASED.**

The following Brethren have received honorable releases to return home via Vancouver, all having spent two and a half years in the mission. Elder W. George Talmage labored for about two years in the Auckland conference after which he was called to preside over the work in the Otago and Canterbury conferences. Elder Nathan A. Hawkes first labored for several months in Otago after which he was transferred to Wellington where he has had charge of the work. Elder Edward M. Guest has spent his time in the Wellington and Wairau conferences. All the above have labored in the European part of the work, and leave many friends in New Zealand. Elders Hawkes and Guest are visiting Australia, and will be joined at Fiji by Elder Talmage.

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**NOTICE!**

**Growth of "Messenger."** We are pleased to call your attention to the fact that the size of the Messenger has increased again. The first issue, printed January 31st of this year contained but eight pages, five being devoted to English and three to Maori. It was found practicable to add four pages to the third issue. It is very gratifying to be able to add four more pages thereby making the magazine twice its original size. 'The Messenger' is owned and published by the Mission for spreading of the gospel and strengthening of the saints. It is the only periodical South of the equator bearing the message of the "Restored Gospel." We respectfully ask all present subscribers to assist us enlarge our subscription list. The names of those who have recently contributed to the financial success of the MESSENGER are: Elder James King, Bishop John R. Murdock, Beaver, Brother Percy S. C. Going, Elder R. H. Par-rish, Jr.

# TE KARERE.

E RUA NGA PUTANGA I TE MARAMA.

RUWHARA K. HARI, TUMAKI MIHANA, BOX 72, AKARANA

No. 10.

AKARANA

HUNE 15, 1907

*“Kia mahara tonu koutou ki nga rawakore, ki nga tangata e mate ana ki nga mea mo te oranga, ki nga tangata e taumaha ana e turorotia ana, no te mea ko te tangata kahore e mahi penei e haia ia i taku akonga.—Doc. & Cov.*

## WIRIWHITI WUUTARUWHA POROPITI.

I whanau te tangata pai te tangata whai tikanga a Wiriwhiti Wuutaruwaha i a Maehe 1, 1807, i te Teta o Kanetikata kei Amerika. Me ona muatanga ki te turanga poropiti no te kawai rangatira ratou, na ko ona matua me ona tupuna he mea kaha i te pakanga o Amerika o Ingarangi.

Ahakoia he tangata karakia ia o tona tamarikitanga ake kihai ia i uru ki tetahi karakia a ka rua tekau ma ono ona tau no te mea kihai ia i kite i tetahi e rite ana ki ta nga karaipeture e whakaatu nei. I a ia e tamaiti ana ka uiui tonu ia ki tona kai whakaako kura hapati he aha te whai apotero me nga poropiti penei me te hahi o mua, i hoha rawa ia i nga whakahokinga. Ahakoia he tangata mohio nga Minita kihai ratou i tae ki te kotahitanga o te whakapono, no reira i raro i tenei ahuatanga ka tahuri ia ki te Atua ki te inoi, ka korero hoki i nga karaipeture me nga poropititanga.

I te tau 1832 i hiahia ia ki te haere atu ki tetahi Teta ko Rhode Island heoi kua ki atu ia ki tona tuakana kia haere raua ki Niu Iaka no reira ka haere ia ki reira, na kotahi tau i muri iho ka puta mai etahi kai kauwhau tokorua e ki ana kua tae mai tetahi anahera ki te ao a kua whakahokia mai te rongo pai mau tonu a ko Hohepa Mete te poropiti o te Atua, ka haere a ia me tona tuahana ki te whakarongo ki a raua na ka whiwhi raua ki te matauranga he tika, e ka ki atu raua kia iriiria, na ka iriiria. A i tenei wa ka matau ia me i haere ia ki Rhode Island kua whiwhi ki te rongo pai kotahi tau i mua; otira i whakautua ona inoinga, kua tae mai te pono.

Ka noho ia i nga ra o nga Apotero, nga Poropiti me nga homaitanga wairua, a ka purena tona hari. O taua haora ano taea noatia te wa i wehe ai tona wairua ka whakaatu mai ia i runga i tana mahi

tika, e ki ana tona ngakau i te whakawhetai kite Atua mona i whanau i taua wa o te ao. I whakaaturia mai ki a Hohepa Poropiti te ra i iriiria ai a Wiriwhiti no reira ka kite nei tatou i te pono o ta te Atua mahi a kua whiriwhiria noatia hoki ia hei poropiti e te Atua, ahakoa kihai nga tangata i mohio, na i a ia e kaika ana ki te mahi hei hapai i te mahi o muri nei ka pirangi ia kia haere ki te kauwhau otiia kihai ia i kuihi no te mea kahore ia i hiahia kia whakahirahira ake i a ia ano.

Heoi i tetahi ra ka haere mai tetahi tangata ki a ia a ka ki atu. "E Wiriwhiti ko ta te Atua e pai ai kia whakapangia koe hei piriti kia haere hoki koe ki te kauwhau." Ka whakahoki atu ia. "Ka whakaae ahau."

Na ka haere atu ia a i a ia e haere ana ka whaia ia e tetahi tangata kua taka atu nei i te rongo pai, a i te mahuetanga o tona whare i a Wiriwhiti ka pirangi ia ki te whakamate i a Wiriwhiti heoi ka whakatata mai ia ka hinga ki ona waewae mate rawa.

I whakakitea mai tenei mea ki a ia i roto i tetahi moemoea otiia kihai ia i tino mohio ki te tikanga o tona moemoea i mua atu i tenei taima.

I karangatia ia kia haere ki te kauwhau e wha taima i tona orange. A i a ia i Ingarangi e kauwhau ana he maha nga tangata i uru mai ki te Hahi a i paku noa tona ingoa ki nga wahi maha o Ingarangi.

I hihiko tonu ia ki te mahi mo te painga o te Hahi o ona hoa hoki, otira i uaua tonu te rewera ki te whawhai ki nga kaumatua, a i tetahi wa ka nohoia a Wiriwhiti e te wairua poke, heoi i runga i te inoi me te whakapakanga ringaringa i raro i te mana o te tohungatanga tapu o merikihereke ka puta mai te rewera a haere ana a i kitea ia e Wiriwhiti e haere ana i tona ruma.

I te tau 1838 i karangatia ia hei Apotoro he mea karanga i runga i te whakakitenga mai a te Atua, a i a Aperira 26 1839 i whakapakia ia.

I muri i te matenga o Hoani Teira poropiti i tau te tumuakitanga ki te mahunga o Wiriwhiti, a i kaika tonu ia ki te mahi i roto i te temepara hei whakakapi mo ona hoa kua mate, a i taua wa ano ka paremo tana tama koia hoki tana tama whiriwhiri a e tumanako tonu ana ia ki te mahi pai a tana tama a muri ake nei, ahakoa kihai ia i amuamu i inoi atu ia ki te Atua he aha i penei ai tana mahi, a whakakitea mai ana e te Atua, i pirangitia ia hei kai kauwhau ki te ao wairua no te mea kei te mahi tonu a Wiriwhiti mo te hunga mate i roto i te temepara.

O te tau 1834 a tae noa ki te tau 1895 i pau i a ia nga maero 172,379 te haere 7,525 nga karakia i whakahaeretia e ia, a i haere ia ki nga hui tau e whitu tekau ma rima, a e 344 nga hui i tu ia toru

marama, a i kauwhautia e ia e 3,526 nga kauwhautanga, a e whitu tekau ma whitu nga wahi kauwhau i whakapumautia e ia i a ia e kauwhau ana, a e rima tekau ma tahi nga peka hahi i whakaturia e ia

I whiwhi ia ki nga reta 18,977, a 13,519 nga reta i tuhia e ia, a ko ia hoki he kai awhina ki te whakapa i nga tangata e 8,952 hei mema o te hahi.

I mate ia i a Hepetema 2, 1898.

### HE KORERO PURAKAU.

He waipuke ano to nga Hawaiki. E penei ana tetahi korero, nana: I runga i te whakahaunga a te Atua ki a Nuu i hangaa e ia he poti, a uru ana a ia me tana wahine me ana tama tokotoru ki roto, a tangohia ana e ratou he uha he toa o nga mea ora katoa o runga o te mata o te whenua.

I te mimititanga o nga wai i hipokina ai te ao katoa; ka haere mai nga Atua a ka tukua a Nuu me tona hapu kia haere, na, te pu tanga mai ki waho ka kitea kei runga ratou i tetahi maunga i runga ake i tetahi raorao ataahua.

Ka tapaea atu e Nuu tetahi patunga tapu ki te marama, i pohehe ia ko Kane tera, mo reira ka riri te Atua a Kane, a ka heke iho ia i runga i te aniwaniwa a ka riria a Nuu e ia a i waiho te aniwaniwa hei tohu kua murua tona he e Kane i runga i te ripenatangao Nuu.

Na tenei ano tetahi atu korero mo te waipuke, nana: "I ngaro te whenua katoa haunga te tihi o tetahi maunga, ko Maunaloa, na i reira a Nuu me tona hapu me nga mea ora katoa i whakaorangia ai.

Tekau nga whakatupuranga i muri iho i a Nuu ka puta mai a Ku Pule ara a Aperahama. I haere raua ko tana wahine ki te whenua whaka-te-tonga me tana pononga wahine a Ahu, a ko ia te tupuna o Kuni-lao-a-mano, nana nei nga tama kotahi tekau ma rua nga upoko o nga hapu kotahi tekau ma rua; no tetahi o enei nga Menehune ara nga Hawaiki.

Kei a ratou hoki te korero mo te hokonga o Hohepa ki Ihipa; kei te whakahuatia hoki te korero mo te hokinga mai o Menehune ki te whenua i wehea nei e Kane mona; he tuakana he teina nana ratou i arahi mai i waenganui i nga koraha i roto hoki i te hohonutanga o nga mamaetanga maha.

Na heoi ano ta nga korero purakau e whakaatu nei mo era atu hapu o Iharaera, no reira e penei ana te tikanga o te korero, Nana: Mo te hekenga mai o Rihai me tana hapu i Hiruharama tenei korero no te mea kahore nga Hawaiki e korero ana mo era atu hapu i muri iho. Me he mea he tika tenei, no Amerika mai nga tangata

o runga o enei moutere o te moana, ina hoki, he mea nui nga mu-muhau mo te haere; a e rere penei mai ana aua mea ki Hawaiki a ka miri mai ki Hamoa, ki Aotearoa nei hoki.

I roto i nga korero maha he maha nga mea e tautoko ana i ta te Amerika tikanga. Nana: I rere whaka-te-hauauru mai a Hawai-loa he rangatira nui, na ko nga matariki tona kai arahi. Nana, nga motu o Hawaiki i toro, a huaina ana e ia tona ingoa ake mo te motu nui a mo era atu motu ko nga ingoa o ana tamariki.

Tenei ano tetahi; na te kingi nui o Kahiki, te kai tiaki o te ra, i tinei te ra kia kore e whitingia a Hawaiki. Na ka haere tetahi rangatira nui o Hawaiki ko Kana ki Kahiki a kaua ana e ia te moana, a ka tae atu ki te kainga o te kingi, na ka riria iho ia e Kana, na ka whiti mai ano te ra, ko te hokinga mai tera a Kana, a ka whakairia e ia tona ngeri ki Haleakala kia maroke, na he maunga tera tekau mano putu te teitei, a he puia ora i taua wa.

Na ko taua poutanga koia nei te pouritang i puta mai ai i te kohurutanga o te Karaiti mo nga ra e toru e korerotia nei i roto i te Pukapuka o Moromona, nana:

“A ka timata te iwi ka tatari marire atu ki te tohu i homai e te poropiti, e Hamuera te Ramana; ara, ki te takiwa e pa ai te pouritanga ki runga ki te mata o te whenua mo nga ra e toru.

A ka timata te ruarua nui me nga tautohetohenga i roto i te iwi, he ahakoa te tini o nga tohu i homai.

Nawai a, i te toru tekau ma wha o nga tau, i te marama tuatahi i te wha o nga ra o te marama, ka puta tetahi marangai nui, tona rite kahore ano i mohiotia noatia i runga i te whenua katoa;

A ka pa ano tetahi tupuhi nui whakawehi; a he whatitiri whakamakatu ano no ka whakangueuetia te whenua katoa, me te mea e tata ana te wawahi ki waenganui;

•A i puta ano nga uira koi rawa, te rite kahore ano i mohiotia noatia i runga i te whenua katoa.

Na, ka mura te pa o Harahemera;

A ko te pa o Moronai i toremi iho ki roto ki nga rire o te moana, a paremo ana ona tangata;

A i kahakina ate te oneone ki runga ki te pa o Moroniha, a mo te wahi o te pa o reira, ka puta tetahi maunga nui;

A i pa ano te whakangaromanga nui whakawehi ki te whenua whaka-tetonga.

Otira, i pa ki te whenua whaka-to-nota te whakangaromanga nui whakawehi rawa atu: ina hoki i whakarere ketia te mata katoa o te whenua, he mea na te tupuhi, na nga awhiowhio, na nga whatitiri, na nga uira, me te whakangaeuetanga nuitanga o te whenua katoa;

A ka pakarukaru nga huanui, ka kinokino noa iho nga ara pa-patairite, a he maha ano nga wahi maeneene i meinga kia taratara,

He maha nga pa rahi i korerotia nuitia i toremi iho, he maha ano i wera i te ahi, he maha ano hoki i whakangaeuetia, a hinga ana nga whare o reira ki te whenua, o reira tangata whakamatea ana, me nga wahi i waiho kia takoto kau ana;

Ko etahi pa i waiho, toa aituatanga ia he nui whakarahara, a he tokomaha i roto i whakamatea;

Ko etahi i kahakina atu i roto i nga awhiowhio; a te wahi i tae atu ai ratou, kahore i mohiotia e tetahi tangata, heoi to ratou mohio kua kahakina atu ratou:

A penei kua rere ke te mata o te whenua katoa i nga tupuhi, i nga whatitiri, i nga uira, me te whakangaeuetanga o te whenua.

A, ko nga kohatu i wahia ki waenga; i pakarukaru ki runga ki te mata o te whenua katoa, no ka kitea he maramara, he karapiti, he titore i runga i te mata katoa o te whenua.

Nawai a, i te mutunga o nga uia, o nga marangai, o nga tupuhi, o nga ngaueuetanga o te whenua—Ta te mea, na, e tata ana ki te toru o nga haora e mau tonu ana ana mea; e ki ta etahi ki he takiwa roa atu i tenei; otira i mahia katoatia enei mea nunui whakawehi i nga haora e tata ana ki te toru; katahi ka pa to pouri kerekere ki te mata katoa o te whenua.

A he pouri kerekere mototoru i runga i te mata katoa o te whenua, no ka ahei i ona tangata kihai nei i hinga, te whawha i te kohu o te pouritanga;

A kihai i taea te whai marama, i te pouri hoki kihai ano hoki nga kanara, kihai hoki nga rama, kihai ano hoki i ahei te tahu ahi ki ta ratou wahie whakaka maroke rawa, a kahore tahi he maramatanga;

A kahore tahi he maramatanga i kitea, kahore hoki he ahi, he hihiranei, kahore hoki te ra, kahore te marama, kahore ano hoki nga whetu, i te nui hoki o nga kohu o te pouritanga i runga nei i te mata o te whenua.

A e toru nga ra e mau tonu ana ia, te kitea hoki he maramatanga; na, he rahi ake te uhunga, te aue, me te tangi i taua wa katoa; ae ra, he nui te aue o te iwi, i te pouritanga me te aitua nui kua pa nei ki a ratou.

A i tetahi kainga i rangona ta ratou karanga, e mea ana, Aue me i ripeneta tatou i te mea kahore ano tenei ra nui whakawehi, penei kua tohungia o tatou tena, kua kore hoki ratou e wera i roto i taua pa nui i Harahemera.

A i tetahi atu kainga i rangona ta ratou karanga, me ta ratou aue, e mea ana, Aue me i ripeneta tatou i te mea kahore ano tenei ra nui whakawehi, me i kore hoki tatou i aki i nga poropiti ki te kohatu me te maka ano i a ratou ki waho: penei kua tohungia o tatou whaea, me a tatou tamahine ataahua, me a tatou tamariki, a kua kore e tapuketia i roto i taua pa nui i Moroniha; a penei he mea nui whakawehi nga aue o te iwi.

## NA TARE HOARII.

I tangohai tenei korero, e mau iho nei, i te pepa i tuhia e Hare Haarii o Akarana, mo te Tiriti o Waitangi.

No tehea wahi o te Moana nui  
 I ahu mai ai koutou  
 E te Iwi Maia! nohea mai ra  
 To koutou Whakatupuranga?  
 Tena pea koutou e mohio ana  
 E hara i tena e hara i tenei  
 Otira ano he Moemoea  
 He mahara iti me te po au kapua.  
 I kowhete miharo ki te puna ngaro  
 E ai-te kii! no Iharaera mai  
 He moe pea i kore nei hei tuunga  
 Karanga ana mai e koutou  
 Homai te taurira me nga tikanga  
 Kia kitea ai no Iharaira o matou  
 Tapuae, nga karakia me nga tau waiata  
 No hea ra! No hea ra!  
 E te iwi rangatira e  
 Whaihinengaro nui, no  
 Te Atua, i ahu mai  
 Aua tu whakaaro e  
 I whakamoemiti ra  
 Waenga, kapua, atarangi, e  
 Kohea te pouri ka rere nei?  
 Kahore kia rangona te reo—  
 Kino o te riri e  
 Taumaru i runga kainga e  
 Te mate me te pouri e  
 Kohea te awa rere ai  
 I tere ai to waka e  
 I runga koa i to wai  
 Awa, i rere pouri haere ai?  
 Nohea te hihi o te ra  
 He whetu ranei e kitea e  
 Kia marama ai te pouri e  
 Tu mangu pouri kere e  
 Nohea te reo kia rangona  
 Kati ano ko paoro mamae e  
 No pouri tuatea me mate  
 I umere haere ai nga Waiata  
 I puta ai te pouri me te Mamae e  
 E te Atua atawhai  
 Torona mai to ringa  
 Kia whakaorangia mai  
 Te Iwi Maori e mate haere nei  
 Tuku atu to mana atawhai  
 Kia whakanuia to iwi ki te tihi  
 I hinga ai a Iharaira e.

### HE WHAKARAPOPOTOTANGA.

Kua tae mai te ripota mo te mahi a Hehe Reitana, raua ko Toke Watene. I haere mai raua ma te tai rawhiti tae noa atu ki Opotiki.

He whanaunga ano to Toke Watene i taua takiwa, a i torotoro haere raua i nga kainga Maori o reira me te whakamarama ano i nga tikanga utu nui o te rongopai mau tonu.

Ka nui te pai o aua iwi ki te manaaki i nga pononga a te Atua i a raua e hakre ana ki te whakri e i to raua karangatanga.

I kiia hoki raua kia hoki mai ki te torotoro i a ratou.

Ko raua hoki nga kaumatua tuatahi ki taua takiwa mo tenei wa roa. Heoi ano.

NA HEHE REITANA.

Hune 5 1907.

#### Ki TE KARERE:

E hoa ma tenei etahi kupu te tukua atu ki nga tangata e tango ana i tenei Karere. I nga ra o Mei nei ka nui nga mema hou i uru mai ki roto i tenei Hahi; na Pene Katata raua ko te Tumuaiki mihana i iriiri. No Porirua taua iwi nei ara ko Ngatitaa.

E wha a raua i iriiri ai, a e whitu nga tamariki i whakapangia e raua. E toru a Piu raua ko Nerehana i iriiri ai.

I whakatuiaia hoki he peka hou, ko Te Ngutu-o-te-huia te ingoa o taua peka hou. No roto i te pariha o Manamatu nei enei mahi i tenei marama i a Mei.

Tokorua ano nga wahine i whakahou i a raua kawenata ki te Hahi. Heoi ano.

NA TE WAI TOKORAU TAMIHANA.

Kua whakaritea a Horitana Heiti mo nga takiwa o te Mahia me Waiapu. Ko Waiapu hoki tona takiwa i mua i a ia i konei i tona mihana tuatahi. He mea nui tenei ki a matou te hokinga mai o nga kaumatua tawhito.

I rungia ano a Poneke e te ru whenua, he mea paku, i tera ratapu,

E ki ana nga tangata mohio; kahore he ra o te tau e kore e puta mai he ru whenua ki tetahi wahi o te ao.

E rua tekau ma tahi nga tau i te tekau o Hune 1907 o te kowheratanga mai o te puia o maunga tarawera.

I toroa a Ahitereiria i te tau 1677.

Na Rotara Pekana (Roger Bacon) i hanga te poura puia tuatahi.

I kitea a Tiapana i te tau 1842.

I hangaa te pepaite tuatahi e nga Ihipiana e rua rau tau i mua i a te Karaiti.

Ko Daguerre te tangata tuatahi ki te tango whakaahua, i te tau 1850.

Ko Guttenberge te tangata tautahi nada i hanga te mihini ta pepa.

I taiawhiotia te ao e Magellan i te tau 1520.

# THE MESSENGER.

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OFFICE: 53 UPPER QUEEN STREET.

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*If any of you lack wisdom let him ask of God that giveth unto all men liberally and upbraideth not, and it shall be given him."—Jas. 1: 5.*

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RUFUS K HARDY, Mission Prest. & Mgr.

DAVID P. HOWELLS, Assist. Mgr. & Editor

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VOL. I

SATURDAY, JUNE 29, 1907.

No. 11

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### EXTRACTS FROM JOSEPH SMITH'S OWN STORY.

I was born in the year of our Lord 1805, on the 23d day of December, in the town of Sharon, Windsor County, State of Vermont. My father, Joseph Smith Sr., left the State of Vermont and moved to Palmyra, Ontario (now Wayne) County, in the State of New York, when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester in the same county of Ontario.

Sometime in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed effected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "Lo, here!" and some, "Lo, there!" Some contending for the Methodist faith, some for the Presbyterian, and some for the Baptist. For notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by their respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased; yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the

priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued—priest contending against priest, and convert against convert, so the good feelings one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinions.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother Lucy; my brothers Hyrum, Samuel Harrison, and my sister Sophronia.

During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great was the confusion and strife among the different denominations, that it was impossible for a person young as I was and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand the Baptists and Methodists, in their turn, were equally zealous to establish their own tenets and disprove all others.

In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads; "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either re-

main in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture. So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired into the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvellous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—THIS IS MY BELOVED SON, HEAR HIM!

My object in going to enquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt, that "they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of man, having a form of godliness, but they deny the power thereof."

He again forbade me to join with any of them; and many other things did he say unto me which I cannot write at this time. When I came to myself again, I was lying on my back, looking up into heaven.

Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement; and, conversing with

him on the subject of religion, I took occasion to give him an account of the vision I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying that it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the Apostles, there never would be any more of them.

I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was only an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a better persecution; and this was common among all the sects—all united to persecute me.

It has often caused me serious reflection, both then and since, how very strange it was, that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself.

However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defence before King Agrippa, and related the account of the vision he had when he saw a light and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen the light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise.

So it was with me. I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me; or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and saying all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God and come under condemnation.

[TO BE CONTINUED.]

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## WHAT OTHERS HAVE SAID ABOUT US.

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*“Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.—Proverbs 27: 2.*

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Bishop D. S. Tuttle, for years an Episcopal clergyman in Salt Lake City, an opponent of “Mormonism,” in a letter on “Mormonism,” published in the *New York Sun*, says:

“In Salt Lake City alone there are over 17,000 Latter-day Saints. (Since this was written the “Mormon” population has increased to between 40,000 and 50,000.) Now, who are they? I will tell you, and I think that after I have concluded you will look on them more favorably than you have been accustomed to do. Springing from the the centre of your State (N. Y.) in 1830, they drifted slowly westward until they finally rested in the Basin of the Great Salt Lake. I know that the people of the East have obtained the most unfavorable opinion of them, and have judged them unjustly. They have many traits that are worthy of admiration, and they believe with a fervent faith that their religion is a direct revelation from God. We of the East are accustomed to look upon the Mormons as either a licentious, arrogant, or rebellious mob, bent only on defying the United States government, and deriding the faith of the Christians. This is not so. I know them to be honest, faithful prayerful workers, and earnest in their faith that Heaven will bless the Church of Latter-day Saints. Another strong and admirable feature in the Mormon religion is the tenacious and effective organization. They follow with the greatest care all the forms of the old Church.”

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## PROSPERITY AND ADVERSITY.

The virtue of prosperity is temperance; the virtue of adversity is fortitude. Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God’s favor. Yet even in the Old Testament, if you listen to David’s harp, you shall hear as many hearselike airs as carols; and the pencil of the Holy Ghost hath labored more in describing the afflictions of Job than the felicities of Solomon. Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes. We see in needleworks and embroideries, it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground; judge therefore of the pleasure of the heart by the pleasure of the eye. Certainly virtue is like precious odors, most fragrant where they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.—*Lord Bacon.*

## AU REVOIR.

Two letters were received today; one from Christchurch, stating we were sorry to part so soon but we trust our Father will bless us that we may meet again, the other from Wellington with greetings and *bon voyage*, also saying, we should like you to have stayed longer—your visit was all too short for us.

Many such kindly sentiments have come from others and hence this parting word through THE MESSENGER.

To the Saints:—God bless you now and ever and preserve you from evil. You have accepted the Gospel of the Lord Jesus Christ as revealed in the last days through the Prophet Joseph.

By the gift of the Holy Ghost you now comprehend the principles of the Gospel. The sacred scriptures are more precious to you than ever. You realize now, more fully, “the being and attributes of God, His relations to us, the dispensations of His providence, His will with respect to our actions, and his purposes with regard to our end.”

We have enjoyed meeting you and bearing our testimonies unto you. We are thankful for the earnest efforts of our elders now laboring amongst you. Continue to receive them as God’s messengers, and by their ministrations you will be blessed and strengthened continually.

To our friends generally:—Though you may not be enrolled with us as church members we feel to invoke Heaven’s choicest blessings upon you for your kindness to the servants of God now laboring amongst you. Our message is to the “honest in heart” amongst “every nation, kindred, tongue and people.” We leave with you our parting testimony that God has again established His church, that through the ministry of angels the everlasting gospel has been restored; that the divinity of the Bible is confirmed and sustained by the sacred teachings of the Book of Mormon; that the dispensation of the fullness of times has been ushered in; that Israel is being gathered and that “Mormonism” means the preparatory work for the second coming of the Lord Jesus Christ.

We commend to you these truths and fervently trust that your prayerful investigation of these sacred principles may lead you nearer unto God and finally result in your salvation and exaltation in His presence.

We now bid you “good bye” a long “farewell.” “God be with you till we meet again.”

BENJAMIN GODDARD  
EMMA GODDARD

Half the English portion of this issue is devoted to Joseph Smith's narration of God's first revelation to man in this dispensation. In this story can be found all the great fundamental principles of "Mormonism." It presents the very groundwork of this great religious movement. It reveals doctrines of theology too important to be easily overestimated. In a history of the world yet to be written this simple, unostentatious event will rank second only to that greatest event—the revelation of the Godhood in the person of our Lord Jesus Christ. It was this vision that qualified Joseph for his great mission of restitution. It marks the beginning of that work which led the essayist and philosopher, Ralph Waldo Emerson to say: "'Mormonism' is the only religion of power and vitality that has made an appearance for the past twelve hundred years."

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**The Liahona.**—The last mail brought number three, volume one, of the new Mission paper printed in Independence, Missouri. The *Liahona* is published under the auspices of the missions of the Church of Jesus Christ of Latter-day Saints in the United States. We have not yet received copies of the first two issues, but judging from the copy at hand the magazine promises to be to its readers what that most wonderful instrument from whence it gets its name was to those to whom it was sent in ages past. The description of the first Liahona is recorded in the Book of Mormon, Alma 37: 38. Backed by the truth and with the united support of the Missions of the United States, the *Liahona* should and we have full confidence will be a potent instrument in the promulgating and the defending of God's restored work. THE MESSENGER congratulates the *Liahona* on its creditable showing and has faith in its success.

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Elder Benjamin Goddard and wife left for Sydney per S. S. Miowera Monday, June 25th. Since arriving March 27th they have visited all the European and many of the native branches in the Mission. While here they attended several district conferences and one general conference, where their words of instruction and encouragement will long be remembered. After a few weeks in Australia they will proceed to the Hawaiian Islands where they will spend about a month, leaving Honolulu in time to reach Zion for October Conference. While here Sister Emma Goddard radiated much sunshine. Her words of sympathy and encouragement to the elders have done much to make their pathway brighter. We wish Brother and Sister Goddard a *bon* voyage and a happy return home.

## CONFERENCE REPORTS.

**Bay of Islands—Whangarei.** During the past month Elders G. F. Rawson and Takerei Ihaia spent most of the time in the far north. They report conditions as being very good and circumstances are ripening for a good harvest in the future.

Brother Takerei met some of his old associates and made many new friends. They also baptized six persons. We regret Brother Takarei has been called home. The Saints of Kaikohe with Elder O. M. Bates are making strenuous efforts to improve their chapel, they are also much interested in the choir which Elder Bates is so ably instructing. May 21st and 22nd Elder W. M. Knudson attended a large Maori gathering (a tangihanga) at Ngawha and all but one of the morning and evening services were given to him. The president of the Maori council with many of the influential men, while giving the accustomed Maori greeting, said it was the first time they felt like greeting Mormon Elders. On the afternoon of the 22nd Hera Pama Ngai with two others were baptized. Sister Ngai is among the most influential women of Ngawha. Elders Roueche and Despain in spite of much opposition are making another trip through part of Kaipara and it is hoped that the woman who so ably shifted them out of their cosy cottage in Ahikiwi has repented her lack of charity. Brother Wi Pere, oldest son of Pere Wihongi, a very energetic worker and a counsellor to the President of the Awarua branch, died May 15. Through the good work of our new members, Brothers Wm. Kamene and Motu Kokako we have eight or ten new applicants for baptism. They are working among a class of people where it was almost impossible for the elders to get a hearing a short time ago.

W. M. KNUDSON, Pres. of Conference.

**Mahia-Waipu.**—The work of the Gospel has lately received a great impetus in this district, owing to the splendid work accomplished by Sisters Edna Dickson and Mere Whaanga, in the Relief Societies. Work meetings have been organized and the Maori Sisters have been infused with enthusiasm. The work of the Relief Society is a real live work. Six home missionaries, namely: Paoru Hapi, Harihari Kirinini, Te Kauru, Whakangaro, Te Rua, Paraone Kohai, have been appointed and have taken up their labors among the Saints. The Saints are for the most part living up to the principles of the Gospel and prospects are bright for the future. A large gathering of local chiefs was held about a fortnight ago, where arrangements for the next Hui Tau were discussed. Present indications point to a most successful Hui Tau. The meeting house at Kopuawhara is nearing completion. As soon as it is finished, a district conference will be held there. Elders Jesse M. Layton and Toke Watene made a successful trip up the east coast as far as Opotiki, making many friends and opening the way for the preaching of the Gospel to the natives of that district.

LEHI LARSEN, Prest. of Conference.

# TE KARERE.

E RUA NGA PUTANGA I TE MARAMA.

RUWHARA K. HARI, TUMAKI MIHANA, Box 72, AKARANA

No. 11.

AKARANA

HUNE 29, 1907

## HE PANUITANGA.

Ko nga tangata katoa kahore e whiiwhi tonu au ki TE KARERE, me whakaatu mai ki te Etita, a mana e tuku atu ki a koutou, a ko koutou hoki e whiiwhi ana ki nga pepa katoa me whakaatu ki o koutou hoa kainga. Kati.

Ko nga pepa whero e mau ana i runga i te awahi, koia te wahi mo te ingoa o te tangata me tona kainga, mo te whakaaturanga hoki i te wa e mutu ai te tau kotahi, a ka tae atu ki taua wa, ka mutu te pepa te puta atu ki a koutou, ki te kore e utua mo tetahi atu tau.

*Ko te hunga katoa e kore e whakarongo, e ngohengohe ki te Rongo-pai o Ihu Karaiti, e kauwhautia nei e te Hunga tapu o nga ra o muri nei; ka whakawakia ratou kia rite ki nga ture me nga tikanga o te Rongo-pai, no te mea "Kotahi tonu te Ariki, kotahi te whakapono, kotahi te iriiringa."*

## RORENO SNOW POROPITI.

No te tau 1814, i a Aperira 3 rd, ka whanau a Roreno Snow. He momo rangatira ona matua. I tona tamarikitanga ka tipu ake te hiahia i roto i tona ngakau kia ako i te matauranga hei painga mona e tipu ai ia he tangata whai-whakaaro i waenganui i ona hoa angata, no reira haere ana ia ki nga kura pariha, a te mutunga ot tera, ka haere ia ki te kareti nui o Ohaio, tetahi Teta o Amerika.

No te hahi Perehipateriana taua kura. na konei ano i whakaaro nui ia ki taua hahi.

I a ia e kura ana ki reira, ka uru tona tuahine, a Eliza ki te Hahi o te Hunga-tapu. a i tona rongonga ai ki tera ka tuhituhi reta atu ia ki a ia e uiui ana mo te karakia hou me te ki ano ki te kore ia e kite i tetahi karakia pai atu i te Perehipateriana ka ki atu ia. "Hei konei ra nga karakia katoa."

E hanga ana te Hunga-tapu i te pa o Katarana i taua wa a i whakahoia atu ia ki te Hunga-tapu i reira, a i tetahi ra ka tutaki ia ki tetahi Kaumatua ki a Rawiri W. Patene, a ka kororerero raua mo runga

mo nga tikanga o te Rongo-pai, a e rite ana ana korero ki ona whakaaro me nga karaipeture, na taua korero ano i whakaaroaro tonu ai ia a tuturu noa tona matauranga he tika tenei Hahi, a ka iriiria ia Hune 1836.

Nona ka uru mai ki te Hahi ka ki tona ngakau i te hiahia kia riro i a ia he whakaaturanga mo te tika o te Rongo-pai, a i a ia ka pera ana ka tohe rawa te rewera ki te whakangoikore i tona whakapono. Na i a ia e whakaaro penei ana ka haere ia ki te wahi ngaro, a ka rapua te Ariki i runga i te inoi mahaki, a tenei ake te whakaaturanga o te tukunga iho, nana; "Ka puaki kau toku mangai ki te inoi a ka rangona e au me te mea he kakahu hiraka e ngaehe ana i runga ake i toku mahunga: nana, ka tau iho te wairua o te Atua ki runga ki a au a karapotia rawatia ana ahau, a ki ana toku tinana i te Wairua-Tapu. Ano te hari me te koa i rangona e au. E kore e taea e te arero te korero i te maramatanga kehokeho i whakataua ki a au hei whakakapi mo te pouritanga o toku ngakau i mua. I whiwhi ahau ki te matauranga, e ora ana te Atua, a ko Ihu Karaiti te tama a te Atua, a kua whakahokia mai te tohungatanga tapu me te raneatanga o te Rongo-pai.

He tino iriiringa tera he rumakitanga rawatanga ki te Wairua Tapu; me te mea he tinana tonu tona."

Mai o reira taea noatia tona matenga, pono tonu ia ki tona whakaaturanga, a Ahakoa he mano, he mano nga maero i haeretia e ia, a i whakamanawanui ki nga mamaetanga koi, ki nga whakatoinga maha a i paremo ano ia i roto i te moana nui o Kiwa ki te kokoru o Hawaiki, a i whakaarahia mai ano e te mana o te Atua, a i herea ano ia, i makaa hoki ki nga wharehere he whakaaro nona ki te tika o te Rongo-pai, he pera tonu tona whakapono. Ko taku patai tenei; kei hea te whakaaturanga i roto i te Paipera mo te tangata kaha atu i a ia ki te tautoko i te Rongo pai? Ka ora tonu tona whakaaturanga a ka riro hei whakawakanga mo te hunga katoa kua rongo, a kua whakaparahako ki a ia.

I karangatia ia kia haere ki Ingarangi ki te kauwhau, a i a ia i reira ka whakakitea mai e te Atua etahi mea utu nui o te Rongo-pai ki a ia.

I te tau 1849 i haere ia ki Itari ki te kauwhau, a i a ia e haere ana ka peka ia ki Ranana, ki Parihi, (Paris) a ka tae atu ki Genoa Itari i a Hune 25, 1850.

He maha nga pukapuka ririhi mo te Rongo-pai i tuhia e ia, a i tohatohaina aua pukapuka ki nga wahi maha o reira. "Ko te Reo o Hohepa," "Kua whakahokia mai te Rongo-pai o nehe," me "Te tikanga anake e ora ai te tangata," te ingoa o etahi o ana pukapuka.

Ko ia te tangata nana i mea kia whakamaorititia te Pukapuka o Moromona ki reo o Itari; a i raro i tona whakahaeretanga ka kauwhautia te Rongopai ki Switzerland, a i tino waimarie nga Kaumatua ki reira.

Nana ano i haere atu ai nga Kaumatua ki Kiriki, ki Taake, ki Ruhia, ki Mata, a he maha nga akonga i uru mai ki te Hahi, Mata, nana ano nga Kaumatua i tonono ki Inia ki etahi takiwa ano o Ehia, i whakatuturia haeretia nga peka hahi ki aua wahi o te mara waina te Atua.

No tetahi wa i mua tata iho i tona matenga, ka tupono mai a Takuta Prentis ki te pa tote o te "Moromona" a ka tutaki ia ki a Rorena a ka pokaikaha rawa ia mo te ahuatanga o te Poropiti o te Atua, a ka kiia e ia. "O nga mea whano ke katoa i tenei ao whakamiharo, ko te kaha o te ngakau ki te whakamau i te ahuatanga o te tangata ki tona kanohi te mea tino rere ke. He poropititanga, he whakaaturanga o nehe ranei nga kanohi katoa. Kei te kanohi hoki te whakaaturanga o nga mahi katoa a te tangata, mai o tona whanautanga mai ki tenei ao a moroki noa nei."

Na e ki ana taua Takutu; "Ko Rorena tetahi o nga tino tangata i kitea e ia a e hara hoki ia i te tangata noa me etahi o nga tangata o te ao; engari he tangata e kore e taea te whakamarama tona ahuatanga e te tangata, a ko tona tinana tonu he temepara mo te Wairua Tapu." A e rite ana nga kupu a te Takuta ki nga kupu a Mohi i te wa i puta mai ai te Atua ki a ia i roto i te mura ahi i te rakau, "Kei te tu ia i runga i te whenua tapu."

I mate ia i a Oketopa, 1901. He tangata toitu ia a tata noa ki tona hemotanga. He mano he mano, te tangata i tae atu ki te tanumanga.

Kua mate ia otira kei te ora tonu, kei te wa kei tua o te arai, kei te wahi e kore e tomokia e te hara me te pouritanga. Kua mutu tona raruraru a he mea mutunga kore tona hari. A kua waiho ana mahi hei tauira hei matakitakitanga ma nga mano tangata i muri i a ia. Heoi ano na TE KARERE.

### HE RA WHAKANUI.

I te 18 o Aperira 1906 i rungia ai a San Francisco e te ru whenua, na i tenei Aperira ka hori nei i whakanuia taua ra hei whakamaharatanga ki te ru me te ahi whakangaro o tera tau. I tutakina nga whare hokohoko a i riro taua rangi hei horatei (Holiday.)

E kiia ana ahakoa he nui te raruraru i nga kai mahi me nga tangata tahae, kotahi te whare i oti ia haora, ia haora mo enei marama rua-rua ka huri nei, a e kore e roa ka pai atu te pa hou i te pa tawhito.

Na hei whakamaharatanga i nga tangata o te ao ki te ru o tera tau, i puta mai ai he ru nunui ki nga wahi maha o te ao i taua rangi

ano. I te takiwa o Mekiko he maha nga mahinga kai me nga pa i whakangaromia a he tini te tangata i mate.

I te 19 o Aperira i wera tetahi pa o nga motu o te moana (Philippines) a e 2,000 nga tangata i waiho kahore he kainga mo ratou. Na ka tapiritia ki enei te hau nui i puta mai nei ki etahi atu motu o te moana nui o Kiwa, he mea i mate ai nga tangata tini a he tokomaha nga tangata i meinga kia mamae i te hau. Kei Tiaina te mate kai whakawehi, he mano he mano nga tangata e mate atu ana ia ra, ia ra. Na ma konei ka kitea ai he rite tenei tau ki tera te mah o nga aitua.—*Improvement Era.*

### HE RETA KI TE KARERE.

Tena to hanga e tenei panui ka hoatu nei ki roto i te peeke o te tarau o TE KARERE, mana e panui atu ki te morehu a aitua e noho manene nei i te motu o Aotearoa, me te Waiponamu E hoa ma tena koutou. Kati te mihi.

Tenei ahau to koutou mokai karangarua ka tuhi atu i nga mahara a toku wairua i roto nei i toku tinana.

I te haerenga mai o o tatou tupuna i Hawaiki, i haere mai etahi i runga i nga waka, etahi i nga waka rau rewarewa, ko etahi i haere mai, he Taniwha, ka noho ratou i tenei motu mo etahi tau maha, ka kite ratou, he maha nga awa nunui i te motu katoa. Ka whakaaro me aha ratou e whiti ai ki tetahi taha o te awa. Katahi ka tapahi raupo hei moki; ana! Kua whiti. Ka rawe tau mahi e te Roro. Muri iho ka whiwhi ki te toki kohatu hei tarai waka he mea tahu ki te ahi.

O ratou kakahu he pureke, ara, he haraheke. A ratou kai no te puihi katoa. He Para, he hinau, he mamaku, he roi, he piko-piko, he pohue, me era atu tini tu kai a ratou. Ta ratou ahi he kauati he mea konikoni kia raua ano a kua ngiha te ahi, ko a ratou Atua he Atua Maori, ko nga wairua o nga mea kua mate, kua hoki mai hei Atua mo ratou, otira i runga i tenei ahua o ratou, nui atu to ratou ora. E puta ana nga turi ki tua o nga taringa, katahi ka mate a ratou patu, he taiaha, he tewhatewha, he kaikai, he patu miiti ma ratou i etahi ano o ratou. Kati.

I te taenga mai o te pakeha ka kai i te kai pakeha, ka kahu i te kakahu pakeha, ka rere ke i konei o ratou toto, koia ta tatou ahua e heke nei ki te po; katahi tena, tua rua kua rite te wa i te Atua mo taua take, ara, mo te taha ki te mate. Tirohia nga karapeture. Matiu 24; 3, tae noa ki te 20. Whakakitenga 18: 4, "Putā mai koutou e tohu iwi i roto i a ia kei pangia koutou e ona whiu." Na e hoa ma kei taimaha rawa tatou i to tatou whakawhirinaki atu ki nga mea tekateka noa, ara, e kii nei tatou, he makutu te take o te mate, kati Whakarearea iho te takahi i nga ture o te Atua. Kati iho enei korero.

Na POUAKA PAKI.

## HE KORERO PURAKAU.

Haunga nga Atua tokotoru, a Kane, ratou ko Ku, ko Lono me te wairua kino a Kanaloa, he maha nga Atua ririki, nana. Ko Kao-hi-o-kala, te whatu o te ra. I heke mai ra ia ki te ao nei, a, noho ana i roto i te tinana kikokiko, a marenatia ana ia ki nga wahine tokorua, he teina he tuakana. Ko Akea Milu te Atua o te hau. Ko Hina-ku-huiiau te Atua o te ua. Ko Kuula te Atua o nga kai hau ika. Ko Manua te Atua o te mate. Ko Pele te Atua o te puia. Otira he mana ano to nga rangatira katoa o ia pu o ia pu.

Heoi ko Pele te mea e tino wehia ana e te tangata. Ko te waha tonu o nga puia kaka tona kainga, a ka haere ia i tetahi ki tetahi i te wa i pai ai ia ki te haere.

I etahi wa ka whakaahua ia hei wahine, ataahua a he maha nga korero mo tonu aroha ki te tangata.

He whawhai ki era atu Atua hoki tana mahi, otia i te mahuetanga o tona kainga i a ia, i haere ia ki te rapu ika mana i te moana, i nga puna ika ranei, ki te ngaki mate ranei i nga tangata mo to ratou kore e kawe mai i nga patunga tapu ki a ia.

Ka nanakia rawa tona riri i te tau 1868 i te takiwa puna o Hawaiki. Ka kowhera mai ia i te taha o tetahi maunga e rua tekau ma tahi maero ki te moana. Kotahi tonu te po kua tae te rangitoto ki te moana a kua ngata ona hiahia i te ika, a ka hoki atu ia ki tona kainga ki maunga Kilauea.

I muri mai, i te tau 1882; ka riri ano ia a ka puta mai i Mokuaweoweo i te tihi o Maunaloa, te rerenga mai o te rangitoto, tona putanga ketanga, ka tika tonu atu ki te pa o Hilo me nga puna ika i raro iho. Na ka kitea, e nga tupuna, na te kore e hoatu mea mana mo te wa roa i riri rawa ai ia a kua haere mai me nga wairua tini, ki te tiki atu he ika mana. Ano te tini o nga inoinga me nga patunga tapu i tapea e nga tangata, heoi te ai he painga tahi. I keritia nga awa hei rerenga mo te rangitoto, i whakaturia nga tai-epa kaha, heoi he ahakoa ka rere tonu mai a hawhe maero noa te pamamao i te pa o Hilo. Me i reira ka mea a Rutu, te rangatira wahine o te pu o Kamehameha, e noho ana ia ki Honolulu i taua wa, "Ka haere ahau ki te toro i a Pele, e kore ia e whakapararahako ki te whanaunga toto o Kamehameha. Ka ora nga puna ika o Hilo."

He hoa tata a Kamehameha no Pele. Na Pele ano iai awhina i ana pakanga, no reira te whakapono o Rutu. Na, te rironga o te poti i a ia, ka utaina nga poaka, nga tikaokao, nga ika me era atu mea mo te haere hei whakahere mo te Atua mo Pele, a ekengia ana te poti e ia ratou ko tetahi ope nui, a te taenga atu ki te wahi o te rangitoto, ka hangaa he aata, na, te huihuinga mai o nga tangata ka

tapaea te whakahere me nga inoinga a ka rangona e Pele. I te aonga ake ka mutu te rangitoto te rere, a kua hoki atu a Pele ki Mokuaweoweo, kua whakaorangia a Hilo.

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### TE POTI KIA ORA.

I te tekau ma rua o tenei marama ka rere mai te Kia Ora i Waitara ki Onehunga, heoi i a ia e rere mai ana ka tau iho tetahi kohu pongerengere a ka ngaro te Kia Ora, heoi rere pokanoa ana ia a tutuki noa ki tetahi kohatu, ka pakaru te Poti a totohu tonu iho ki roto i wai hohonu. Kahore i tino ngarungaru rawa te moana, heoi na te kohu i pohehe ai te kai urunga a ko te tukunga iho tenei.

He kino rawa te takutai i te wahi i pakaru ai te Kia Ora a e kiia ana e nga tangata kahore e taea taua wahi e te tangata, no te mea kei te pupuhi tonu mai te hauauru ki taua wahi a ko nga pari o reira he kohatu tutaki anake.

E toru tekau ma wha nga tangata i runga i te tima. Kotahi tekau ma ono nga tangata haere, a kotahi tekau ma iwa nga kai mahi e toru tekau ma tahi i whakaorangia. I paremo te Kapene a Blacklock ratou ko Forbes, ko Ross, ko tetahi ano.

E tau ana te Tima Rarawa ki New Plymouth i taua wa, ai te rongonga ai kua pakaru te Kia Ora, ka rere tonu mai ia ki te wahi o te pakarutanga hei whakaora i nga tangata o runga o te Kia Ora. I haere nga tangata ki tahaki, a na nga Maori i whangai. I hoatu hoki e ratou o ratou moenga mo nga konene.

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### HE KUPU AROHA.

He kupu aroha enei ki a koutou katoa. Ma te Atua koutou e manaaki e araki tonu.

Kei te haere maua inaianei i to koutou whenua. Kua tutaki maua ki a koutou ki te Hui Tau, ki o koutou takiwa hoki, ki etahi o o koutou kainga ake ano hoki.

Kua tipu to maua aroha mo koutou, a ka nui te pouri i roto i o maua ngakau, no te mea e kore pea e kite ano tatou i tenei ao.

E mohio ana maua he morehu no te whare o Iharaera te iwi Maori. He mea nui nga kupu whakaari a te Atua ki a koutou i roto i te Paipera me te pukapuka o Moromona i korerotia na e koutou. Tirohia ii Niwhai x, 21-22.

He maha nga tau e mahi tonu ana nga Kaumatua i waenganui i a koutou, e whakaako ana i a koutou ki nga tikanga utu nui o te Rongo pai, e whakaoho ana i a koutou kia whakarerea ake e koutou nga tikanga o te tupuna Maori me era atu mea e rite ana ki tenei, kia pono, kia tika, kia he kore, otira kia Hunga-tapu, kia whakatikangatia ai koutou mo nga manaakitanga maha mo koutou.

Ma te Atua koutou e manaaki e arahi tonu i tenei ao whakau-  
aau, kia u tonu koutou a taea noatia te mutunga.

Ka mihi aroha atu nei maua ki a koutou, a ka inoi atu kia whaka-  
kahangia to koutou whakapono ki tenei Rongo-pai. Kia hono tonu  
to koutou whakarongo ki nga pononga a te Atua, e mahi nei i wa-  
enganui i a koutou. E hiahia ana ratou ki te awihina, ki te mana-  
aki hoki i a koutou.

Hei konei ra! Hei konei ra! Na o koutou hoa aroha i roto i te  
Rongo pai pono o Ihu Karaiti.

Na PENE KATATA,  
EMA KATATA.

### HE WHAKARAPOPOTOTANGA.

Ko te tino hiahia o te iwi o Fiji he kai; no reira ka koropiko atu,  
ratou ki te Atua ki a Matawaloo, e waru nei ona puku, a e kai  
tonu ana.

E kiia ana, e ono tekau ma whitu nga matenga ia miniti ia mi-  
niti, a e whitu tekau nga whanautanga i taua wa ano, no reira kei  
te tere te takomaha haere o te tangata.

I whakapono nga tangata o Peru, tetahi wahi o Amerika tonga,  
tera i heke mai te ra i tetahi wa onamata a ka whanau i a ia e rua  
nga heki a ka hoki ano ki tona wahi ake. Na, ko enei heki te pu-  
take o te tangata.

No te po o te 18 i puta mai ai he ru whenua ki te Waiponamu;  
Ko Invercargill, ko Dunedin, ko Gore nga wahi i rungia, otira ko  
Gore te pa i tino rongo ki te ru. I tawha nga whare tiketike nga  
mea pereki. I puta mai he wheorotanga nui i mua i te putunga  
mai o te ru.

Na te kaipuke Navua i kawē mai te rongo mo nga horo whenua  
ki Pangopango, Hamoa, he mea na te kaha o te ua ki reira i tenei  
marama ka hore nei. Kotahi te tangata i tapuketia e te whenua, e  
rua nga whare i tahia ki te moana, heoi ko nga tangata ia i ma-  
whiti atu a kihai i mate. I kino hoki nga whare o te Kawana-  
tanga o Amerika, kei raro hoki taua motu i te mana o Amerika, kei  
te one tonu nga whare o taua taone. E rua tekau eka te rahi o te-  
tahi o nga horonga.

Tokotoru nga Maori i paremo ki Whakatu. Ko Aperahama Te  
Whetu, ratou ko tana tama nohinohi, ko tetahi ruruhi ko Mrs.  
Renata.

I a ratou e rere ana i runga i tetahi poti paku, na e whakahaere-  
tia ana taua poti e te mihini hinu, na ka taka tetahi rama a mura  
ana te hinu.

Ka tohe a Rēne Te Whetu ki te tinei i te mura ki tona koti heoi kihai i taea. Ka oma mai a Mohane hei hoa awhina mo Rene heoi i a ia e taruke ana ka tapepa ona waewae a taka ana ia ki te wai.

I paremo a Aperahama Te Whetu i a ia e tohe ana ki te whakaora i tana wahine.

Te Aute, Hune 14, 1907.

Ki TE KARERE:

Kua mate a Ereni Kingi ki Waipukarau. Kua mauria mai ki Te Haukē nehua ai. I te tekau ma toru o nga ra i mate ai ia.

Kua mate ki Wainuiarapa Te Aute a Te Mate Wikare Taiawa i te tekau ma wha o nga ra o te marama nei. Kua mauria mai ki Te Hauke nehua ai. He tamaiti na Taiawa raua ko Te Rauoriwa. Kotahi te tau te pakeke.

Kua mate ki Porangahau a Heta Matua. He tangata rangatira. He taina no Henare Koura. Kei te pouri tona hapu ki a ia.

Kua riro tenei ope ki te kainga tuturu ki te kainga o Arama i noho ai, ia i mua i te otinga o te ao te hanga.

Na AREPA MAKI.

I tae mai ai a Carl T. Freeze ki Haki Pei i te 17 o Mei. Koia hei riwhi mo Hemi Kingi. Kua pau i a raua te takiwa a Hapi Pei te haere i mua i te hokinga atu o Kingi ki te wa kainga.

Ka nui te pai o te Hunga Tapu katoa o tenei pariha inaianei.

Tokotoru nga mea i iriiritia i tenei marama kua kore nei. Ko Hora Moera, ratou ko Ekengarangi Te Rohi, ko Tama Wheti Te Kauru.

Kua pangia nei ano matou e aitua. I mate atu ai te tamaiti a Puro Te Hau raua ko Haromi i te 8 o Hune. Ko te Wirihana tona ingoa. Ma te Atua e homai he rangimarie ki a raua i a raua ka noho pouri nei.

### HE KORERO WHAKATIKA.

He kupu whakamarama enei ki nga tangata katoa i kite ai i rongō ai ranei ki te korero i roto i te Karere o Mei 15, 1907, te tuawaru o nga pepa, te waru tekau ma wha o nga wharangī.

Kei te pehehe tetahi wahi o te korero mo te mana o nga Piriti. E penei ana taua korero, "kahore o te Kaiwhakaako o te Piriti ranei mana ki te iriiri ki te whakapai i te hakaremeta."

Kati, e whai mana ana nga Piriti ki te iriiri ki te whakataka i te hakaremeta ano hoki.

Ko nga Rikona ia me nga Kaiwhakaako kahore o raua mana ki te iriiri ki te whakataka hakaremeta ranei. Na reira me i penei taua korero kua tika. "Kahare o te Kaiwhakaako o te Rikona ranei mana ki te iriiri ki te whakapai i te hakaremate."

# THE MESSENGER.

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## NEW ZEALAND MISSION.

CHURCH OF JESUS CHRIST OF LATTER DAY-SAINTS.

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P.O. BOX 72, AUCKLAND.

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*“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue and people.”—Rev. 14: 6.*

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RUFUS K. HARDY, Mission Prest. & Mgr.

DAVID P. HOWELLS, Assist. Mgr. & Editor

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### EXTRACTS FROM JOSEPH SMITH'S OWN STORY.

I had now got my mind satisfied so far as the sectarian world was concerned; that it was not my duty to join any of them, but to continue as I was until further directed. I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain, and not be upbraided.

I continued to pursue my common vocations in life until the 21st of September, 1823, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

During the space of time which intervened between the time I had the vision and the year 1823—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated me kindly, and if they supposed me to be deluded to have endeavoured in a proper and affectionate manner to have reclaimed me,—I was left to all kinds of temptations; and mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the foibles of human nature, which, I am sorry to say, led me into diverse temptations, offensive in the sight of God.

In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above-mentioned 21st of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before Him; for

I had full confidence in obtaining a divine manifestation, as I previously had one.

While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so also were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately round his person. When I first looked upon him, I was afraid; but the fear soon left me.

He called me by name, and said unto me that HE WAS A MESSENGER SENT FROM THE PRESENCE OF GOD TO ME, and that HIS NAME WAS MORONI; that GOD HAD A WORK FOR ME TO DO; and that MY NAME SHOULD BE HAD FOR GOOD AND EVIL AMONG ALL NATIONS, KINDREDS AND TONGUES, or that IT SHOULD BE BOTH GOOD AND EVIL, SPOKEN OF AMONG ALL PEOPLE.

He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants;

Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted “seers” in ancient or former times; and that God had prepared them for the purpose of translating the book. After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

“For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.”

And again, he quoted the fifth verse thus: “Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.”

He also quoted the next verse differently: “And he shall plant

in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to the fathers; if it were not so, the whole earth would be utterly wasted at his coming."

In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, 22nd and 23rd verses, precisely as they stand in our New Testament. He said that that prophet was Christ; but the day had not yet come when they who would not hear his voice should be cut off from among the people, but soon would come.

He also quoted the second chapter of Joel from the 28th verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here.

Again, he told me, that when I got those plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I should not show them to any person; neither the breast-plate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place when I visited it.

After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger; when in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside.

He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of great judgments which were coming upon the earth with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

By this time, so deep were the impressions made upon my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before; and added a caution to me, telling me that Satan would try to tempt me, (in consequence of the indigent circumstances of my father's family), to get the plates for the purpose of getting rich.

This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building his kingdom; otherwise I could not get them.

After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; but, in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything.

The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up, and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant I arrived there.

Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

Having removed the earth I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

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## WHAT OTHERS HAVE SAID ABOUT US.

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"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."—*Proverbs 27: 2.*

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"It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: JOSEPH SMITH, THE MORMON PROPHET. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. \* \* \* The most vital questions Americans are asking each other today have to do with this man and what he has left us. \* \* \* Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-threedays after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the Prophet had a presentiment of what was before him. 'I am going like a lamb to the slaughter,' he is reported to have said; 'but I am as calm as a summer's morning. I have a conscience void of offence and shall die innocent.'"—*Josiah Quincy (non-Mormon) American Author and Historian in "Figures of the Past."*

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Dr. James L. Hughes, the eminent Canadian educator, writing in the *Canadian Magazine*, of Toronto, for June 1904, says:

"A week in Salt Lake City revealed many things to me. I learned much that I did not know before, but my learning consisted chiefly in finding that so many things which I thought were true were not.

"I had a hazy opinion that the Mormons were an ignorant, unprogressive, rather fanatical people until 1900, when Mrs. Susa

Young Gates, one of Brigham Young's daughters, startled and charmed the people of Toronto by her eloquence, her advanced ideas regarding education and sociology, her comprehensive enlightenment and her strong, yet gentle womanliness. Those who heard her at the meeting of the National Household Economic Association, promptly asked each other at the close of her first address: "How can that combination of simplicity of manner, practical common sense, broad general culture, originality and power be a product of Mormonism?"

I was still further astonished when I had the privilege of meeting the individual members of the Utah delegation at the National Suffrage Convention in 1902. In personal appearance and in intelligence that delegation of about a dozen women stood in the front rank, and would not need to take a second place in any gathering in any part of the world. They seemed to have an added dignity from the consciousness that they represented a state whose men were so liberal and so progressive as to grant to womanhood the right of complete suffrage.

"I found, too, that the 'Mormon' people have very advanced educational institutions. The state schools and the 'Mormon' schools provide an excellent education for the people. I have not seen anywhere in the United States a more advanced Normal School than the State Normal School in Salt Lake City.

"I had believed that the 'Mormon' leaders tried to keep their people shut in from the world in order that they might more easily be kept in the faith. I found it to be a cardinal principle of the church to send the leading young men and women abroad for study and work in order that they might bring back to Utah the most advanced ideas of the highest civilizations in all lands. They usually have about 2,000 young people in other lands, doing missionary work. Many of these young people have been educated at the church academies or the University.

"I did not expect to find the 'Mormon' people great students of the Bible, but I found it to be one of the chief text books in the academies and universities. I know no other people who study the Bible so persistently. The Life of Christ is the history studied most carefully in the University. \* \* \* Taken as a whole there is probably no other city where an unprejudiced man may find better opportunities for studying economic, social and educational questions than in Salt Lake City.

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" 'T is education forms the common mind;  
Just as the twig is bent, the tree's inclined."—*Pope*.

In the next two issues an article treating the significance of these first revelations of Joseph Smith, the story of which has appeared in this and the last issue, will be published. Nor need we offer only these manifestations of God's justice and mercy, as evidenced by these first revelations to man in this, our age, as a ground upon which to establish a belief in the Latter-day work. The perfect superstructure subsequently built proves the substantial character of this, its beginning and foundation.

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It will be noted that the name of our Magazine has been changed from "Elders' Messenger" to "THE MESSENGER." The former title, it has been suggested, is too restrictive. It is the Mission's ambition to make THE MESSENGER a bearer of intelligence and encouragement to all into whose hands it may fall. Thus we feel that the title should more correctly represent the object desired. While under the direction of the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, THE MESSENGER is the common property of its subscribers. Each subscriber should therefore feel a personal pride in its success. You can best contribute to its success by assisting to extend its subscription list.

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The following Elders have received honorable releases from their missionary labors in New Zealand; namely, Wilford M. Knudson, James H. King, John S. Evans, and Nathaniel Garn. The three former have each faithfully labored for about three and a half years in the Master's service in New Zealand. Their work has been among the natives, principally. Elder Knudson has labored in the Wairau, Wairarapa and Bay of Islands conferences, having presided over the last named conference for the past three months. Elder King has labored in the Mahia and Hawkes Bay conferences, having had charge of the latter for upwards of a year. Elder Evans first labored in the Waikato district, after which he was given charge of the work in the Hauraki and Tauranga conferences. Elder Garn's ministrations have been, save a few months of temporal work, among the Europeans of the Wanganui and the Hawkes Bay conferences. Each of the departing brethren leaves many friends who wish him a pleasant voyage and a happy return home. Elders King and Garn are returning via the Suez canal and enroute will visit Australia and principal places of interest in Europe, England and Eastern United States.

### CONFERENCE REPORTS.

**Auckland**—It is with a great degree of gratification and religious pride that we are able to report, in common with other conferences that the Auckland conference is in a very prosperous condition. Prospects for good, active missionary work are numerous and we can see that the true and undefiled teachings of "Mormonism" are finding their way into the homes of many of our friends, and though they may never unite themselves with the church still we feel that we must gain friends before we can teach the gospel. During the short stay of Brother Goddard and wife we held two very successful meetings which were attended by both friends and saints. We feel that he imbued his listeners with enthusiasm that will result in much good. We hold Sunday school and one Sacrament meeting on the Sabbath day. We have now fully effected the organization of a Mutual Improvement Association which it is hoped will be a potent factor in the disseminating of the truths of the Gospel of Jesus Christ.

WILLIAM T. TEW, Prest. of Conference.

**Hawkes Bay**—During the past month Elders Carl T. Freeze and A. H. Davis made a trip through the district and found the saints in a good condition; although there is some sickness among them; especially among the children. On June 30th the above mentioned Elders in company with Elder O. F. Call and a number of the Korongata Saints spent Sunday at Ohite where three souls were baptized into the Church. The Ohite branch is small but is growing very rapidly. Three meetings were held during the day and a spiritual feast was enjoyed by all present. On July 8th Elder Freeze, in company with Elder E. A. Cottam went to Napier, where they spent four days visiting European Saints and friends of that place.

CARL T. FREEZE, Prest. of Conference.

**Hauraki**.—Elders J. A. Southwick and Mare Tari made a successful trip through the Tauranga district visiting all native villages. They report a good trip, also the privilege of having held some very good meetings among the outsiders. One baptism was performed. On arriving at Hauraki Elder J. B. McBride with Mare Tari made a trip down the coast by way of Gumtown, at which place they attended a funeral and were given a hearty welcome with the privilege of holding a meeting. Elder Joseph P. Morrell has been laboring in Tauranga the past two months among the Europeans and Maoris. Elders T. O. Labrum and S. E. Hancock are doing a good work among the Europeans of this district, they have now in the neighborhood of thirty-five friends whom they entertained at their headquarters the night of the Fourth of July, having a program arranged for the occasion. All present both Elders and friends enjoyed themselves. Last Sunday being fastday the saints of Omaha were and Kirikiri, where we all enjoyed the Sunday and testimony meetings. Many bore strong testimonies to the truthfulness of the gospel. There were also two baptisms performed, Elder J. B. McBride officiating.

J. A. SOUTHWICK, Prest. of Conference.

# TE KARERE.

E RUA NGA PUTANGA I TE MARAMA.

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RUWHARA K. HARI, TUMAKI MIHANA, BOX 72, AKARANA

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Nama. 12.

AKARANA

HURAE 15, 1907

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## HE PANUITANGA.

Ko nga tangata katoa kahore e whiwhi tonu ana ki TE KAKERE, me whakaatu mai ki te Etita, a mana e tuku atu ki a koutou, a ko koutou hoki e whiwhi ana ki nga pepa katoa, me whakaatu ki o koutou hoa kainga. Kati.

Ko nga pepa whero e mau ana i runga, koia te wahi mo te ingoa o te tangata me tona kainga, mo te whakaatu hoki i te wa e mutu ai te tau kotahi, a ka tae atu ki tauā wa, ka mutu te te pepa te puta atu ki a koutou, ki te kore e utua mo tetahi atu tau.

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*“Ahakoa whiwhi te tangata ki nga kitenga me nga whakakitenga maha, a ka whai mana ia ki te mahi i nga mahi nunui; ki te whakapehapeha ia i roto i tona kaha ake a ka whakarerea e ia nga whakahaunga a te Ariki, a ka whaia e ia nga kowhetewhetetanga o ona hiahia ake, he pono ka taka ia, a ka tau iho nga whiunga a te Atua tika ki runga ki a ia.”—Na Hohepa Mete.*

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## MA O RATOU HUA KA MOHIOTIA AI RATOU.

(MO TE KORERO A KEREHI O WAIRAU.)

I roto i tetahi korero whakakino, korero teka mo te Hahi “Moromona” i tuhia nei e te Atirikona T. S. Kerehi; a i puta mai i te *Pipiharauroa* o tenei Hune ka rite i a ia nga kupu poropiti a Hohepa Mete, e kii nei. “Ka waiho tona ingoa (to Hohepa) hei pai ki etahi, hei kino ki etahi i roto i nga iwi katoa o te ao.

Na Kerehi tonu te ki.(?) “He korero tara te putake mai” o te Hahi nei. E Hika ma! ma tenei whakahe hou (?) ka hinga ai ta te “Moromona” tikanga, pea? He mea takoto noa te whakahoro, ko te whakaara ake ia te mea uaua rawa.

E powhiri ana te Hahi “Moromona” ki nga tangata katoa kia whakatakina ana whakaakoranga e ratou, a kia panuitia atu hoki a

ratou kitenga i runga i te pono. Mo reira ano he mano, he mano nga Mihinare e tonoa tonutia ana e te Hahi ki te ao, kia mohiotia ai e te ao ki nga tikanga o to ratou Hahi. A ko ta te "Moromona" akoranga tenei; kia korero pono te tangata, me tenei hoki, ko nga tangata katoa e kiia ana hei kai-arahi ratou i roto i nga tikanga whaka-te-wairua o te tangata, kia meinga ratou he tangata "E wehi ana i te Atua, hei te tangata pono, e kino ana ki te apo";—Ekoruhe, 18: 21.

Kati. E kii ana a Kerehi, na te Anahera na Moromona i whakakite mai te Pukapuka a Moromona ki a Hohepa Mete. Kati. Ma te tangata kuare rawa ki nga tuhituhinga o te iwi "Moromona" tenei tu korero, ta te mea kua mohiotia noatia, na te Anahera na Moronai i hoatu nga papa ki a ia e ai ta Hohepa Mete; a he maha nga haere-nga mai o te Anahera ki a ia i mua i tana hoatutanga i aua papa ki a ia (kia Hohepa). Kahore matou e pai ana ki te whakapono tera, a Kerehi e korero teka, no reira, me penei ake ta tatou ki; kua pohehe a Kerehi i tana i korero ai.

Ohorere rawa ta tatou hoa (?) i to tatou whakapono ki nga merekara i roto te Hahi, otira kua wareware pea i a ia he merekara ano i nga ra o nga Apotoro, ahakoa ra e kii ana ia, he akonga ano ia na taua Karaiti ano.

Tenei ano tetahi o ana korero tito mo nga tangata o te Hahi nei "Ka peke ratou ki runga i nga tumutumumu rakau kauwhau ai (ki te hau pea) me he mea he whakaminenga kei te whakarongo." Ko tenei korero ka whakakahoretia rawatia e matou, ta te mea e mohio ana tatou katoa kahore ia e ahei te tautoko i taua korero teka. A, haere tonu ana tana korero, ka mea, "I te kitenga a Hohepa Mete i enei mahi ka wehi" ia. E Hika ma! ka wehi ia ki te aha? Ka wehi ia tera pea e riri te hau ki a ratou i korero ai? Na te rewera i nga ra o nga Apotoro o te Karaiti, i whakauru te hiahia ki roto ki te ngakau o te tangata kia korero kino ratou mo te mahi a te Atua. Na he teka te rewera, "he korero teka hoki tana, ko te matua ia o tena mea."—Hoani, 8: 44.

I te wa i kauwhau ai a te Karaiti i runga i maunga Oriwa ka mohio ia ki nga mea era e puta mai ki te hunga katoa e whai ana kia noho i runga i te tika i runga hoki i te karakia pai i roto i a Karaiti Ihu. "Ka koa te hunga e whakatoia ana mo te tika: no ratou hoki te rangatiratanga o te rangi. Ka koa koutou ina tawai ratou i a koutou, ina whakato, ina puaki i a ratou nga kupu kino katoa mo koutou, he mea teka, he whakaaro ki a au; Kia hari, kia whakamana

mana: e rahi ana hoki te utu mo koutou i te rangi: he penei hoki ta ratou whakatoinga i nga Poropiti i mua i a koutou." Matiu, 5: 10-11.

He korero ano tenei na Kerehi mo Hohepa Poropiti: "I te mea ka tekau ano ona tau—ka haere ana ia ki te ngaherehere ki te kimi ti-kanga mana." Koia ano tenei tetahi korero pohehe (?) a ta tatau hoa. (?) Ina hoki, nana ano te kii, i whanau ai a Hohepa Mete i te tau 1805. Kati. E kii ana a Hohepa Mete, i te tau 1820 i puta mai ai tenei whakakitenga ki a ia. No reira tatou mohio ai, ka tekau ma rima ona tau, a e he ana ta Kerehi, ara ka tekau ona tau i taua wa.

Na e rite ana te toenga o nga korero a Kerehi ki enei te horihori. Whakarongo! E ki ana ia ko tetahi, ara ko Hirini Rikitona i tango i tetahi tuhituhinga e kii nei ko "Te tuhituhinga i kitea", a i ahu mai i aua tuhituhinga te Pukapuka a Moromona.

Na e penei ana te korero a Hirini Rikitona. "Kihai ahau i kite ite Pukapuka a Moromona a pahemo noa nga marama e iwa i muri i te otinga o te pukapuka te ta, a he mea mau mai na nga kaumatua tokowha o te Hahi. Na i taua wa hei kai-kauwhau a Rikitona i roto i te hahi Kamaraita (Campbellite) a he tokomaha nga tangata e aru ana i a ia. I muri i te haerenga atu o nga kaumatua ki a ia, ka uru mai ia kite Hahi, heoi i muri iho na ona he i puta atu ai ia ki waho o te Hahi." A ko tana whakaaturanga whakamutunga tenei ki tana tama i te mea ka tata ia te mate, ahakoa ra kahore ia i roto i te Hahi. "E taku tama e ahei ana ahau te oati atu ki te aroaro o te rangi e tika ana taku i korero ai ki a koe i mua mo te timatanga rawatanga o taua pukapuka. I te homaitanga o taua pukapuka ki a au i reira tou whaea me tou tuahine a Mrs Athalia Robinson i Mentor Ohio, a heoi ano taku i mohio nei mo taua pukapuka koia ano, ko ta Parley P Pratt ratou ko Oliver Cowdery ko Hohepa Mete, me ta nga kai-whakaatu i korero ai ki a au, a kotahi tonu taku korero mo taku kitenga i taua pukapuka, a ka tuaruatia taua korero ki a koe inaianei, i whakapono ahau kia Hohepa Mete a e whakapono ana ano ahau inaianei; i korero tika mai ia ki a au."

Me whakapono tatou ki a wai, ki a Kerehi, ki a Rikitona ranei? E whakapono ana ranei tatau, ka korero teka te matua ki tana tama i te mea e tata ana ia te hemo? Kati. Me whakarongo tatou ki tenei korero rangatira '?' a te Atirikona ko ia, kei a ia nei te aroha noa o te Karaiti. "Ko tetahi iwi teka rawa ratou ("Te Moromona") o te ao nei. A ma te kupu teka tonu ka mau ai he akonga ma ratou."

He ui tenei na matou ki a koutou e hoa ma, me he mea he iwi teka te "Moromona" a ma te kupu teka tonu ka mau ai a ratou akonga ko ta matou whakaaro tenei e tika ana ranei kia wehi nui a Kerehi kei riro i a ia nga "Moromona" katoa kahore ranei?

Ae, e tika ana ka haere takirua, takirua nga kaumatua o te Hahi "Moromona" nei ki nga wahi katoa o te ao, a ma ratou ano e utu mo a ratou ake mea. A heoi ano a ratou e tono nei, koia tenei, kia whakarangona a ratou kupu e nga tangata katoa e tae atu ai ratou; no te mea e whakapono ana ratou kua riro noa i a ratou me hoatu noa e ratou. He rereke rawa tenei i ta te whakahaere a nga tangata penei me Kerehi; e whakapono nei ratou. kua riro noa i a ratou, a me nui rawa te utu mo a ratou a hoatu ai.

Ki te mea e whakapono ana nga kaumatua "Moromona" ki a ratou akoranga, a ki te mea e kitea ana a ratou kauwhautanga i rotou i a ratou nei mahi, a ki te mea kei a ratou ano te pono o te Atua, a ki te mea e aroha ana ratou ki te iwi e mahi nei ratou i waenganui, a ki te mea hoki ma a ratou mahi ka pai ai te tangata kino, a ka pai rawa atu te tangata pai, he take koia enei kia kinongia enei tangata e nga tangata puhaehae? He aha te take e whai tonu ana etahi ki te whakahoro i te whare e kore nei ratou e ahei te hanga i tetahi e rite ana te pai? Na te horapa-tanga haeretanga o te Hahi "Moromona" i puhaehae ai ranei ratou? Me he mea he tika tenei kei te puhaehae ratou, e kore e whakatutukitia a ratou hiahia ki te korero kino ki te korero teka ranei mo tenei Hahi. No te me e ki ana a Paora, "E kore hoki e taea e matou tetahi mea e he ai te pono, erangi te mea e u ai te pono."—II Koriniti 13: 8.

Ko te mutunga tenei o tana korero (ta Kerehe) weriweri; nana: "Kia tupato e pa ma, e whaea ma, kei nukarautia koutou me a koutou tamariki e tenei ope o Marikena, engari tahuri hoki ki te huhuti i tenei taru kino, mehemea e kitea ana ki o koutou na marae". Kati. E pouri rawa ana o matou ngakau, e Kerehi, no te mea kua turiti noa tou korero whakatupato ki te iwi nei. Nuku atu i te rua tekau tau kua tu nga waewae o nga kaumatua "Moromona" ki runga ki nga marae Maori, a heoi ano te mea i riro i a ratou ko te paruparu i mau nei ki o ratou nei hu. A ma te iwi Maori e wha kahoki tenei patai: i penei ranei koutou e Kerehi me ou hoa?

E whakaakona ana nga mema o te Hahi "Moromona" kia pono, kia korero tika, kia whai-whakaaro, kia mamahi tonu, a kia whakapono hoki ki te Atua Matua, ki tana tama kia Ihu Karaiti, ki te Wairua Tapu ano hoki. A ka whakawakia hoki ratou mo a ratou mahi kino, i a ratou e noho nei i roto i te kikokiko, a ka utua ratou e te Atua "mo a ratou mahi pai kotoa. No reira ka tuaruatia a ma tau kii. Ma o ratou hua ka mohiotia ai ratou e koutou. E whakiiia ranei te kerepe i runga i te tataramoa, te piki ranei i te tumatakuru? Waihoki he hua ataahua nga hua o nga rakau pai katoa he hua kino ia nga hua o te rakau kino." Matiu, 7: 16-17.

## HE IRIIRINGA.

He mea nui ki nga kaumatua, te titiro atu ki nga tikanga e mahia ai e te Atua ana mahi hei painga mo ana tamariki hei whakaututuki hoki i nga poropititanga onehe. I nga ra o nga Apotoro na tona Warua Tapu i ki atu ki tana pononga ki a Piripi kia haere ki te tutaki ki te tangata nui o Etiopia ara ki te unaka, kia whakakona hoki ia ki nga tikanga, ki nga mea pono o te Rongo-pai mau tonu. E penei ana te korero a te kai tuhituhi o tenei reta.

I a maua ko toku hoa ko Elder Grant, e kauwhau ana i te kokonga i Liverpool Ingarangi, he tokomaha nga tangata kua mine mai ki te whakarongo. Kati i mua tata iho i te mutunga o te karakia ka kohumu humu mai te Wairua Tapu ki a au, nana: "Kei waenganui o nga kai whakarongo tetahi tangata me tana wahine e hiahia ana kia mohio ki te pono, a ki te mea ka mohio raua ki te pono o te Rongo-pai ka uru mai raua ki te Hahi." Heoi i te mutunga o te karakia ka haere atu ahau ki a raua, a ka korero ki a raua me te whakamarama hoki i te take o ta matou mahi, a ka ki atu hoki ahau kia haere mai raua ki to matou whare karakia a tetahi wa i muri iho, i hoatu hoki e au etahi pukapuka ki a raua.

I whakaaro penei ahau tera ano e kitea raua ki te karakia o te Wenerei a ka tino rarua ahau i to raua korenga e tae mai. Kihai ahau i kite ano i a raua a taka noa nga marama e rua, otira kihai i iti iho toku whakapono. Kua tuturu rawa toku whakapono tera ano raua e uru mai ki te Hahi. Kahore e taea toku hari tahi whakaatu i toku kitenga i te wahine ki te karakia o te po o tetahi Ratapu. A i tino-pai ia ki nga mea katoa i whakapuakina i taua po. I muri i te karakia ka ki mai ia ki a au ko ia ano te wahine i kitea ra e au ki te kokonga o te huanui a e hiahia ana ia kia haere ahau ki te torotoro i a raua. Heoi ka haere maua ko toku hoa ki tona kainga a ka rokohanga e maua e tino mauahara ana tana tane ki a maua, a ka tino ohiti maua kei korerotia tetahi mea hei whakapouri i a ia. Ka korero maua i runga te aroha me te atahanga, a i whakamaramatia hoki e maua etahi o nga tikanga tuatahi o te Rongo-pai. I mua i to matou wehenga ki te hoki, ka patai atu ahau ki te tangata me kore ia e whakaae kia inoi maua i a raua, a ka whakaae, na tuturi ana matou ki te Atua inoi atu ai ki te Ariki kia whakangawaritia o raua ngakau kia whiwhi raua ki te maramatanga o te Rongo-pai i whakahokia mai nei ki nga tamariki a te tangata i enei nga ra whakamutunga.

Ka kiia hoki maua e te wahine kia hoki mai ano maua, a ka hoki ia wiki, ia wiki. I a maua e whakamarama ana i te Rongo-pai, ka kitea e maua kua tipu nga pakiaka o te Rongo-pai i roto i o raua ngakau, a ka whakamanuhiritia paitia maua e

raua a ka kiia maua kia kai ki to raua kainga. Ia po, ia po kua nui atu to raua aroha mo maua a ka mohio maua ki te tika o nga kupu a te Apotoro i ki ra ia. "Ka whakaritea te rangatiratanga o te Atua ki te kakano i whakatokia ki te whenua a ka pihi ake ko te rau i te tuatahi, muri iho ko te puku, a muri iho ko te kaanga pakari i roto i te puku."

Ka whakakitea ki te wahine, he mea moemoea, tokorua nga tangata e kawe mai ana i tetahi pukapuka ki a ia, a he whakautu hoki tenei i tona inoinga, a ka korerotia tenei ki tana tane me te ki ano he pono taua pukapuka, a ki te whakaponohia te Rongo-pai e raua ka whiwhi raua ki nga manaakitanga maha kakore nei raua i mohio noa. Otira i korerotia kia raua kua tokoto te tikanga kia whakamanawanui raua ki nga whakatoinga me nga mamaetanga me nga taunutanga, a hei muri ka puta mai nga manaakitanga. Kihai maua i mohio ki tona moemoea heoi ka mauria atu e mana te Pukapuka a Moromona a te kitenga a te wahine i taua pukapuka ka mea atu ki tana tane. "Ko te pukapuka pu ano tenei i moemoea ai ahau.

No te 31 o Tihema 1906 ka iriiria raua. Kua manaakitia koki a raua tamariki nonohi tokorua e nga kaumatua. He mea kaha rawa to raua matauranga he tika tenei Rongo-pai."—*Improvement Era*.

### HE PITOPITO KORERO.

Kua puta mai to rongo i Nuhaka, kei te whakariteritea nga mea mo tera Hui Tau e tu mai nei. I mene mai nga tangata whaitikanga o te Mahia ki Nuhaka a ka korerorero ratou, ka whakamarama hoki i nga mea e pai ai te Hui Tau. Ko etahi i tohe kia tu te Hui ki Tahaenui, a ko etahi i tohe kia tu ki Nuhaka a whakaaengia ana e ratou ki Nuhaka te Hui Tau.

Kua rongo hoki matou, kua hokona he teneti nui e ratou mo te whakamenenga ki te Hui. E toru tekau putu te whanui, e ono tekau putu te roa, a he nui rawa te utu. Kua hokihohia e ratou te moni hei utu mo taua teneti. Ka whakatuwheratia nga tatau ki te katoa akakoa Maori, Pakeha ranei; Hungatapu, no waho ranei o te Hahi.

I te tau 1906, e 295,122 te tokomaha o nga tane i Nui Tirini a e 692,324 kaarana (Gallons) te nui o te waipiro i pau i a ratou.

A e 2,085,026 pauna te taumaha o te tupeka i pau i a ratou, ara, e whitu pauna i ia tangata; na ka tapiritia ki tenei nga tikara, (cigars) me nga hikareti.

Kua nui rawa te hiahia ki tenei tu kai inaianei ina hoki te ripota, nui atu te piia me te waina i pau i tenei tau i era atu tau ka hori nei.

I te tau 1905 e 5,898,391 pouna tii i inumia, a i tenei tau ka hori nei e 6,132,962 pauna. No konei ka kitea nei e tatou kei te tupu te minamina kino i waenganui o te iwi.

I ohorere rawa nga tangata o Ahitereria i te whakakitenga mai i te ahuatanga o nga tangata kiriparauri ara o nga tangata Maori o reira. E penei ana nga kupu a takuta Gibney, nana: "Ka kore ahau e whakamarama i nga mea o nehe mo taua iwi, engari nga mea o aiane, me nga mea hoki a puta tonu mai a muri ake nei, ki oku whakaaro, ki te ahuatanga hoki e karapotia nei ratou inaianei, ki te kore e meatia tetahi mea hei whakatika i te he e horapa nei i waenganui i a ratou.

Ko nga pakeha o etahi wahi o reira kua tango i te whenua o nga Maori a kua oma atu te kangaroo, te opossum, me te tikaokao puihi o reira, na ko enei te kai a te Maori, a ka kiia hoki ratou kia haere atu he wahi ke noho ai, heoi kahore ratou e pai ana ki tera. Me he mea ka noho ratou, ko te mate i te kore kai, a ki te whakamate i nga hipi ka makaa ki te whareherehere. Ki te haere ratou ki te whenua o tetahi atu pu, ka werohia ratou. Heoi o enei whiunga katoa, ko te haere ki te wharehere here te kino rawa. Ka hamenetia huakoretia ratou a ka herea tetahi ki tetahi ki te tini, a ka herea rau ki te kaki o nga hoiho, a he ruarua noa iho o ratou e tukua ana, a he maha ratou kahore e mohio ana he aha te take o to ratou herenga, e herea tonutia ana ratou i te awatea i te po.

Ko te tokomaha o ratou kahore e ora roa i roto i te whakataurekarekatanga, a he putuputu nga tanumanga i nga Maori ki reira. Me he mea ka pera te whakamamaetanga ki nga kau, me nga hoiho ka whakaarotia he kino rawa, heoi e kiia ana e tika ana tenei mo ratou.

Ko te mea tika, ma te Kawanatanga tera tu mahi e whakakore. Ki te mea ka tangohia o ratou whenua, me whangai ratou, a me whakamutu tera mahi, he mea weriweri taua mea ki tera whenua." —*Review of Reviews.*

Kua mate tetahi Tamaiti a te Hunga Tapu o Awarua, Takiwa o Ngapuhi. Ko Wi Pere te ingoa. I mate atu ia i te 14 o Mei i te tau 1907. E tangihia nuitia ana ia e matou, ara e nga tangata katoa e mohio ana ki a ia, mo tona ngawari me tona ata hanga ki te iwi katoa. Koia ano te Kaunihera tuarua o te Tumuaki o te Peka o Awarua. I whanau ia i te 25 o Akuhata 1877. Tona pakeke inaianei, e 30 tau, a ko ta matou, poroporoaki tenei ki a ia. Whoatu ra e to matou tuakana i roto i te Rongopai ki te kainga tuturu, whanga mai ai ki a matou. Kei te koa ano hoki te ngakau mou i mate i roto i te pumautanga i a koe o te kupu o to tatou ariki i ki ai ko te tangata e pumau ana ki te pupuri i nga tikanga o te Rongo-pai ka whiwhi ia kite Rangatiratanga o te Atua. Heoi ano.

NA MARE TARI.

## HE RETA KI TE KARERE.

Tenei he mihi atu ki TE KARERE, tena ra koe e TE KARERE e te kai hapai i te mahi nui ki te aroaro o te Atua. Kati.

Tenei te pouri me te aroha i roto i toku ngakau, mai i te 24 o Nowema 1906; kahore e puta atu ki waho, ka mea nei au mau tenei pouri e whakaputa atu ki waho i toku mangai, ara mo to tatau tuahine aroha i roto i te Rongo-pai a te Atua ara mo Harata Reihana; koia nei tetahi wahine ataahua rawa ki te hiki i te koaea o te mahi nei.

I mate tenei wahine ki roto i te ringaringa o te tohunga Maori, ara, o Ngawini. He wahine tenei tohunga, a i haere tenei wahine i mate nei i runga i te nui o tona mamae me te hiahia ki nga kaumatua, a i te kore o nga kaumatua i konei, ka tae mai tenei tohunga me ana kupu pai a riro ana i a ia a ka mahia e ia ki ana mahi, ka haere, ka tata te hemo, ka puta ake te hiahia kia tikina atu ia i te mea kua tata ke ki te wahi e kore nei e hoki mai, engari e mohio ana ano i taua taima ka riro i a au i raro i nga ringaringa o taua tohunga a i a ia ka eke ki runga kaata, ka haere atu te kaata, ka timata tana inoi ki tona Ariki i te rangi: ka mea. "E te Ariki tohungia ahau ara matou katoa e haere nei i runga i te mata, o te whenua, kia puritia awau e koe i roto i tou ringa kaha." E TE KARERE he roa rawa tana inoi; kati ake i konei. E rua maero te roa e haere ana ka tae ki te kainga nui, ara ki Nuhaka, ka whakatakototia atu ki raro, ka timata tana tangi ki ona matua, ki ona tungane, ki ona tuakana, ki a ratou tamariki me tana tane hoki me tona iwi nui hoki. He wahine tino pai tenei i roto i te Hahi a katahi ano tena wahi he ko te wahi i te tohunga Maori; he nui te aroha me te pouri ki a ia. Tenei te tangi mona.

Kai noa i te kai te uru ki roto ra i whanake  
Te aroha i te pito o ngakau meatia ki te miru  
Kia wawe ko te ngaro, me hopi ki te wai kia ma i ahau i i.

E kore te roimata e puritia e au me tuku tonu  
Atu kia maringi me he wai me kuku ki roto ra koro  
Ma ki mai ai keinaihi oratia ketaiaritia i i.

Whakarongo ki te tai e whati haere ana whakarikiriki  
Ana te rae kai te uruhi he tohu aio mai nou e te  
Hiroa nahau rawa te hikini e manuka nei au i i.

Te ao o te tonga e whakina mai ra haere  
Ano koe te hiwi kii turua kairokoe Harata  
E moe ai konei e ta mau nei e mau kongakau i i.

Na PAORA HAPI.

# THE MESSENGER.

PUBLISHED SEMI-MONTHLY BY THE

## NEW ZEALAND MISSION.

CHURCH OF JESUS CHRIST OF LATTER DAY-SAINTS.

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P.O. BOX 72, AUCKLAND.

OFFICE: 53 UPPER QUEEN STREET.

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*“Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:*

*“Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”—Isaiah 29: 13-14.*

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RUFUS K. HARDY, Mission Prest. & Mgr.

DAVID P. HOWELLS, Assist. Mgr. & Editor

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VOL. I

SATURDAY, JULY 31, 1907.

No. 13

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### SIGNIFICANCE OF JOSEPH SMITH'S FIRST REVELATION.

The first vision of the Prophet constitutes the ground work of the religious movement inaugurated by him. With it “Mormonism” falls or stands, according as this vision is false or true. If this be a figment of Joseph Smith’s imagination, then our religion is what its detractors have always declared it to be—a soul-destroying imposture. But if, on the other hand—though our opponents seem not to have considered closely enough this other alternative—this revelation is a reality, “Mormonism” alone among all the religious organizations of the world is the true Church of Christ. It is a tremendous conclusion, but there is positively no other that can be drawn; there is no middle ground. Here then is the main reason why “Mormonism” presents to the world such an uncompromising front, why it cannot affiliate with other sects and parties on common ground, and why, in part, it is fought with such unmitigated bitterness. But this vision, moreover, is luminous as are few external facts in our annals. It lays bare a group of ideas the bigness of which cannot easily be overestimated, and opens a prospect for others, larger still, which the human understanding struggles in vain to encompass. All the great fundamentals of our faith are here—those basic principles of progressive religion for which “Mormon-

ism" stands and which distinguish it from every other religious creed. It is not our purpose, however, to establish the grounds of belief in this great revelation. That is not needed. The beautiful and perfect superstructure subsequently reared, proves conclusively the substantial character of this, its foundation. It is the intention, in this section, only to bring into relief some of the important facts and principles disclosed by the first vision.

One of the main results of this revelation was to set Joseph's mind at rest concerning religion and to qualify him for his mission of Rertorer.

It is related that the young boy, upon recovering his usual self-possession, left the grove and entered the house; and as he was leaning against the mantle-piece, pale and exhausted, his mother, noticing his condition, pressed him for the cause of it. He replied that he was well enough, but added shortly: "I have learned for myself that Presbyterianism is wrong." And indeed he had learned this, from the greatest of all authorities. But he had learned also that all the other churches and religious societies among men were likewise wrong. "Their creeds"—such was the language of the Holy personage—"are an abomination in my sight." Not, as some have thought, that the churches had in them no truth, or that there were no devout people on the earth. There was doubtless some truth in all the churches, and there doubtless were in each of them thousands of sincere worshippers. But their creeds, which they depended upon as a means of cultivating faith, were encumbered with numerous rites and ceremonies that found no sanction in the New Testament, in the practices of apostolic days, or in any revelation later than the time of the apostles; and, what was worse, all their sacraments were performed without divine authority, those that were, as well as those that were not, correct in form. Like the Jewish religion at the time of Jesus, modern Christianity, though it was not devoid of some of the forms of the primitive Church, was notwithstanding, almost powerless as a means of salvation. For hundreds of years no man had been called of God, but each of those who had officiated in a religious capacity had "taken the honor unto himself." That was the situation as it must have appeared to Joseph Smith after this revelation; and it had the effect of settling his mind as to the important question which he went out into the woods to ask.

Joseph had learned, too, a most valuable lesson—the first lesson, in fact, of both theology and religion—which he was to profit by greatly during the few troubled years that were to remain to him in life, and which would be of inestimable value to the religious world generally had they been disposed to avail themselves of it. In the long course of the Christian Church, from the days of the apostles to the present, quarrels and schisms over theological tenets had turned men's minds from the practice of the virtues inculcated by the original faith. Councils of the Church, the writings of the fathers, the decrees of the popes, the discussions of the universities, and even the inspired words of the New Testament had been vainly

resorted to for light upon the subjects of dispute. None, it seemed, had gone to the real source of wisdom—new revelation from God. But Joseph had learned how little dependence was to be placed in men. And so in his simplicity he had appealed to the Lord. Hereafter he would not hesitate where to go for guidance when any question of vital importance is involved. No marvel that, in later years when he had further tested the divine promise in James, he could remark upon the readiness of the Lord to instruct those who diligently sought him in faith.

It may be accounted by some a matter of small moment that Joseph Smith should never have belonged to any of the churches of men. But I do not regard it so. On the contrary, I have always deemed it profoundly significant that this revelation came to him when he was on the point of considering which of them he ought to join. His parents, and his antecedents for generations, though devout people, had taken little stock in the creeds. They endeavored throughout their lives to surround themselves and their children with such influences as would make for their spiritual advancement. But they held aloof from the churches. Had Joseph, or his ancestors generally, been strongly partisan in a religious way—and the bias would no doubt have been stronger and more narrowing in some sects than others—the young boy might have been less fit for his capacity as Restorer. There would have been, no doubt, a sub-conscious set of influences at work the effect of which would be to narrow his usefulness and benumb his religious sensibilities. Doubtless he had his shortcomings, but these would not have been overcome or diminished by his early becoming saturated with a false creedism. He was left, therefore, free as possible, so far as hereditary and similar influences in this direction were concerned, to accomplish the work to which God had foreordained him. His mind was broader, his heart larger, than either would have been had his life and that of his progenitors been circumscribed by the creeds of men. Hence, I insist, there seems to have been a Providence in Joseph's not having been a member of any of the sects which he was subsequently to pronounce an abomination before the Lord.

But the Prophet of the Last and Greatest of Dispensations required a more direct and personal qualification than merely to know that none of the churches on earth was true, or to be informed concerning the proper source of religious wisdom.

When, after the ascension of Jesus, it became necessary to fill the vacancy in the quorum of the Twelve created by the apostasy of Judas, it was imperative that a man be chosen who could testify from personal knowledge of the ministrations of Messiah in the flesh and from his resurrection from the dead. The Apostle Peter, in his address to those who had been called together for the election of a new apostle, declared that "of these men which have companied with us all the time that the Lord Jesus went in and out among us beginning with John the Baptist, unto that same day he was taken up from us, must one be ordained to be a witness with us

of his resurrection." Subsequently, when another apostle was to be chosen, and it happened that the person on whom this great honor and responsibility were to rest had not the benefit of a personal association with the Lord in the flesh, a special revelation of the risen Jesus was granted him. Now, why were only such men chosen for the apostleship as knew positively and beyond a doubt that Jesus had risen from the dead? Obviously, because this was the one thing always in question, among Jews and Gentiles alike, whenever the Apostles taught the gospel. All else in the new religion revolved around this point and derived its meaning from it. If this could be proved, men would yield their belief. And so God provided the world with men who could testify from personal knowledge: "Him whom ye delivered up to death, God hath raised from the dead; *whereof we are witnesses!*"

And does any one suppose for a moment that this Special Restorer of the gospel in our age would require a less definite and positive qualification? He was to usher in the Dispensation of the Fullness of Times in which, according to the prophets, God "might gather together in one all things in Christ, both which are in heaven and which are on earth." It was, moreover, to be the Dispensation immediately preceding the Thousand Years of Peace and the Personal Reign of Christ on earth. Then, too, he was to encounter wickedness in high places, unbelief in the Bible, in a personal God, and in a future life, and the scoffs, jeers, and opposition of his fellow men, to an extent that few special witnesses have suffered whom God has sent to earth. Besides, he was to come to an age the proud boast of which was, that it had made greater progress in knowledge and general civilization than the world had made in all previous time; and his contemporaries were to endeavor to overwhelm him and his doctrines by this flood of learning and science. No mere belief, therefore, however strong, in what had been; no mere conviction, however positive, of what ought to be, could be a sufficient qualification for so gigantic and comprehensive a mission. Anything short of a revelation such as Joseph actually received would have been totally inadequate to sustain the weight of unbelief, ridicule, and opposition which the world was to heap upon the head of this youthful Seer. Had his attitude toward the religions of the world been founded alone on a deduction of logic, ever so clarified, or upon the interpretation of a scripture passage, however certain and evident, the antagonism with which his opinions were received by the whole world might well have occasioned a pause in his career that he might question his soul respecting the strength and correctness of his convictions. He would then have been pardoned for stopping to re-examine the grounds on which he had based his conclusions. As it was, however, Joseph had no such questionings—he had no need or room for any. He had no premises to examine, for what he taught was not a conclusion obtained by human reasoning. What he did, and all that he had to do, was to state a fact—There is a personal God, for I have seen and spoken with him! If anything in human experience is certain, then this Reve-

lation was to be depended upon. In addition to this, the very heart of all the falsehood and error that had grown up around theology and religion during the Dark Ages, concerned the personality of God, the nature of the so-called "Trinity," and the necessity of continued revelation in the Church of Christ—the identical points which the vision set forth with such singular clearness. Joseph was to correct these wrong notions respecting Deity. Is it strange, therefore, in view of all these things, that the great modern Prophet, the Elias, should receive one of the most transcendently glorious and magnificent revelations ever vouchsafed to man—that God the Father and his Son Jesus Christ should appear to him in vision and speak to him face to face as a man talks with his friend?—*One Hundred Years of Mormonism, Evans.*

[TO BE CONTINUED]

NOTE.—The revelation referred to above was published in the two previous issues of THE MESSENGER and can also be found in the Pearl of Great Price.

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### WHAT OTHERS HAVE SAID ABOUT US.

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*Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.*—*Proverbs 27: 2.*

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"I am ashamed to confess that until recently I had supposed Mormonism and polygamy to be synonymous terms. \* \* \* Few of the present generation know the remarkable and tragic history of the people who first settled Salt Lake City.

They (the Mormons) are essentially a peaceful and industrious people. Their sufferings have been manifold, their industrial achievements in the desert of the West marvelous. Their young men and young women lead beautiful and wholesome lives.

"Before we cast any more stones at their ancestors, let us weed from the ranks of our own churches and our own fashionable society all the unwelcome and fatherless children, all the deserted, betrayed girls and stand them in a row and practice upon them as targets, in order that we may have a surer aim when we stone the 'polygamists' again."—*Ella Wheeler Wilcox in the Chicago American.*

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"To the outside world I suppose, the beginning and end of 'Mormonism' is polygamy. If so, the outside world is grotesquely misinformed. \* \* \* The fact is that in 'Mormonism' we are not dealing with a party of impracticable fanatics, but with the brains, brawn and capital of a vast business organization, that owes its cohesive power to religion, and devotes its united energies not

only to the spiritual but to the material betterment of all its disciples. The convert to "Mormonism" may be sure not merely of security in the world to come, but security here and now. If he asks for bread he is not given a stone but a loaf."—*Sydney Brooks in the Daily Dispatch, Manchester England.*

#### LETTER FROM HISTORIAN'S OFFICE.

It was stated, some time since in *THE MESSENGER*, that *THE MESSENGER* was the first periodical devoted to the teaching of the Restored Gospel south of the Equator. The following letter from Assistant Church Historian, Andrew Jensen, not only corrects the mistake but gives us some interesting historical data about missionary work in New Zealand.

"I congratulate you and the mission in now having an organ to advocate the true Gospel of Jesus Christ in the southern hemisphere. While *THE MESSENGER* is the only periodical at the present time published in that part of the world in the interest of the Church of Jesus Christ of Latter-day Saints, it is not the first one that was ever issued.

"It may be of interest to you and the readers of *THE MESSENGER* to know, if it is not already within your scope of knowledge, that a paper called "*Zions Watchman*" was published in Sydney, Australia, by Augustus Farnhan in 1853-54. The first number of this periodical (an eight page, octavo monthly) was dated Aug 13, 1853; only one volume containing twelve numbers, was issued. The only other paper published in those distant parts by our people was at Madras, Hindostan, by Elder Richard Ballentyne. Like the "*Watchman*" this also was an eight page octavo monthly and bore the rather cumbersome title of "*The Latter-day Saints Millennial Star and Monthly Visitor.*" The first number was issued in March, 1854, only seven numbers were issued.

"The following items of history on the introduction of the Gospel in New Zealand may, perhaps, also be of interest. October 27th, 1854, Elders Augustus Farnhan and William Cook landed in Auckland, from Australia, as messengers of truth and salvation to the people of New Zealand, which at that time contained a population of only about 30,000 whites. Auckland had two or three thousand people in 1854. The Elders found all the houses of accommodation in the City full owing to an influx of emigrants; consequently, they had to hire unfurnished apartments to live in. After first visiting the representative ministers or preachers of different denominations, they gave notice by advertisement, of a series of meetings which they intended to hold at the Venetian cottage (Formerly the residence of General Pitt.) Their meetings were well attended, and there was considerable inquiry on the part of the people, many of whom purchased books treating on the principals of the Gospel.

"After holding several meetings, the two elders proceeded to Onehunga, a small town situated on the Manukau harbor, on the west coast, seven miles from Auckland, intending to hold meetings there; but the early departure of the steamer, on which they were to sail for Wellington, prevented them from preaching there. The first branch of the Church in New Zealand was raised up by William Cook, (after the return to Australia of Augustus Farnham) early in 1855, at Karori, near Wellington. I have been unable to learn of any other organization of the Church in New Zealand, till 1867, when Elder Carl C. Asmussen, who had recently embraced the fulness of the Gospel in England, baptized six persons at Kaipoi, near Christchurch, on the South Island, and ordained William Burnett an Elder; but no regular branch was organized at this time though meetings were held every Sunday for some time, and others baptized. In 1870 Robert Beauchamp revived the work near Wellington, and in April, 1870, a branch, consisting of 18 members, was reported to exist at Karori, near Wellington, where the former branch of 1855 had been raised up by Elder Cook. On January 8th, 1871, a conference was held at Karori, at which thirty-one adult members of the Church in New Zealand were present, including four elders. In the latter part of December, 1891, Elder Henry Dryden and Brother Joseph Fawcett, with their respective families (eleven souls altogether) sailed from New Zealand, per steamer "Nevada." This little company, which seems to be the first Latter-day Saints to emigrate direct to Utah from New Zealand, arrived in Salt Lake City February 10th, 1872. On December 14, 1875, Elders Frederick Hurst, Charles Hurst, John T. Rich and William McLachlan landed at Auckland as missionaries from Utah. The arrival of these four Elders and that of Elder Thomas Steed, who was sent over from Australia about the same time, may be termed the commencement of perpetual missionary work in New Zealand."

### ENCOURAGEMENT FOR THE MESSENGER.

The *Journal* has just received the first copy of a little missionary paper started by the New Zealand mission, over which Elder Louis G. Hoagland is presiding. It is called THE MESSENGER, contains eight pages and is printed part in English and part in the Maori language. It will be the policy of THE MESSENGER to follow this order, so that the local Saints can be edified through its columns. It is a neat publication, and the elders behind the movement are to be congratulated for their enterprising movement. All elders who have in the past filled missions to New Zealand should heartily support this publication. They ought to be loyal to their mission and with a united effort assist to establish the paper upon a firm financial basis. It will bring them interesting news from their old field of labor and help the native Saints to develop in the Gospel.

The *Journal* bids THE MESSENGER welcome into the missionary field and extends towards it its best wishes that it may become a mighty power in the defense of the truth wherever it may be sent.  
—*Elders' Journal*, March 15, 1907.

**The Messenger.**—The first number of this semi-monthly, eight-page magazine, published by the New Zealand Mission, came to our exchange table a few days ago. We are glad to see that the hopes of the elders and Saints in that far-off land have at last been realized, and that they now have a MESSENGER to assist them in spreading the divine truths of the everlasting Gospel. One-half of the magazine is printed in English, the other half in Maori. The journal has our best wishes for a long and useful life.—*Millennial Star*, Mar. 21.

The ERA is in receipt of THE MESSENGER, number one, volume one, dated January 31, 1907, published semi-monthly by the New Zealand mission of the Church of Jesus Christ of Latter-day Saints. One-half of the paper is printed in the Maori and the other half in the English language. The object of the publication is to furnish communication between the Elders and Saints laboring and residing within its jurisdiction. It will contain the mission news, record the arrival and appointment of new elders, and a monthly summary of the work of each conference. It will also serve as an incentive to the Maoris to learn the English language. Mission President Louis G. Hoagland is the manager and Elder David P. Howells, editor and assistant manager. We wish the magazine success.—*Era*, April 1907.

NOTE.—Since these notices were published in the respective magazines, THE MESSENGER have doubled in size and Mission President Louis G. Hoagland has been succeeded by Elder Rufus K. Hardy.

### WAIKATO CONFERENCE.

Saturday and Sunday, July 27 and 28, a very successful conference was held by the members of the church of Jesus Christ of Latter-day Saints of the Waikato District at Wahi, where the Elders and Saints have succeeded in completing a splendid chapel, which was dedicated Sunday morning, President Rufus K. Hardy offering the dedicatory prayer. Very encouraging and satisfactory meetings were held, and all present felt to praise the Lord for the good spirit that prevailed throughout. The native choir under the direction of Elder W. D. Walton deserves special mention.

A great deal of credit is due Conference President E. P. Christensen, the Elders and Saints of this district for the success of this conference, and also for the energies they have put forth in erecting this house of worship. The Saints donated liberally and the Elders worked faithfully.

Elder David M. Taylor planned and had charge of the constructing of the building, and Elder W. D. Walton, the painting and papering. They were efficiently assisted by the other Elders and a number of the native brethren. Special credit is due Sister Annie Te Whiu for her untiring care of the Elders during the time the building was under construction.

# TE KARERE.

*E RUA NGA PUTANGA I TE MARAMA.*

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RUWHARA K. HARI, TUMAKI MIHANA, BOX 72, AKARANA

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Nama. 13.

AKARANA

HURAE 31, 1907

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## HOHEPA F. METE POROPITI.

Nuku atu i te rua tekau tau, he kaunihera tua rua a Hohepa ki te Tumuaki o te Hahi o Ihu Karaiti o te Hunga-tapu o nga ra o muri nei, a ko ia ano te Tumuaki inaianei, ko te ra i eke ai ia ki taua turanga, ko te 17th. o Oketopa 1901. I te tau 1838, i a Nowema 13th ka whanau ai ia ki Far West, Caldwell County Missouri. Na he wa hinapouri tera mo te Hunga-tapu ta te mea ko te timatanga rawatanga tera o te Hahi i tenei wnakatupuranga, he tino tamaiti te Hahi. He tuakana tona matua no Hohepa Mete a he hoa pono ia nona. I ta raua orange i mahi tahi raua, a i mamae tahi, a i te taenga mai o te mate i kohurutia tahitia raua, a tapaea ana o raua orange mo te whakaaturang o te pono. No Inarangi te whaea o Hohepa F. Mete, ko Meretona ingoa, a he wahine whai-whakapono nui ia, he mea mamahi, he mea hihiko, he wahine mohio hoki ia ki te whakahaere nea mo te orange o te tinana me te wairua hoki, no reira he hoa pai ia mo tana tane.

He ruarua noa iho ra i mua i te whanautanga mai o Hohepa F. ka tukua tona matua raua ko Hohepa poropiti me etahi atu ki nga ringa o te ropu o nga hoariri, a ka tu te kooti noa iho o nga tangata a ka whakataua te whakawakanga kia puhia raua, heoi, kihai i pera na tukua ana raua kia poroporoaki ki o raua hapu, a penei nana te kupu a te kapene o te ropu, e anga ana tana korero ki te Hungatapu me nga wahine a nga herehere. "Kei mea koutou, kei mahara, kei tapoko te whakaaro ki o koutou ngakau, tera e tukua enei tangata, e kitea ranei raua a muri ake, ta te mea kua whakaritea te whakawa mo raua, ka whakamatea raua" E penei ana te ahuatanga o nga hoariri ki te Hungatapu i taua wa, a ka mauria atu nga herehere ki te whare-herehere. Kei te ropu o te hoariri te mana katoa, a e pahuatia ana nga kainga o te Hungatapu e ratou, e whiua ana, e herea ana a e makaa huakoretia ana ratou ki te whare-herehere; na e tino rawakore ana ratou a e whakamamaetia tonutia ana mo te ingoa me te whakaaturanga hoki o te Karaiti, i a i roto i tenei ahuatanga hinapouri, ka whanau a Hohepa F. Mete.

Ko nga ra o tona tamarikitanga, he mea hinapouri rawa mo te Hunga-tapu, e noho ana ia i waenganui i nga whakatoinga, me nga mamaetanga koi, a ko te kohurutanga o tona matua raua ko Hohepa Poropiti te tukunga iho. E noho ana te Hungatapu ki Naawu i taua wa, a i muri i te kohurutanga o tona matua ka mahue taua pa

i tona whaea me te Hunga-tapu katoa a maiki mai ana ratou he kōnene e kimi haere ana i tetahi kainga hou hei okiokinga mo ratou, kia karakia atu ai ratou ki te Atua i runga i te herekoretanga, me te whakaatetanga hoki o ratou hinegaro ake, a ahakoa ka waru tau anake te pakeke o Hohepa F. koia ano te kaiarahi i nga okiha to waka, a ka riro ano ko ia te kai tiaki mo nga kahui a he pai no tana mahi, tona matara tonu i kore ai i ngaro te mea kotahi i a ia a penei ai ia i ana mahi katoa, a koia pu ano te putake o tona ahua pai aiane, Na e haere ana ia ratou ko tona whaea ho tona matuakeke ki tetahi pa nui o Missouri ki te hoko o mo to ratou haere ki te pa tote e noho nei te "Moromona." Na ko te hokonga, a e hoki mai ana ratou, ka pongia a ka noho i roto i te ngahere, ka tukuna nga okiha me o ratou ioka, na i te aonga ake kua ngaro nga okiha e rua a ka anga ka kimi ia me tona matuakeke inga o kiha te kitea ai, ka iwa nga tau a Hohepa F. a ka ngakau kore ia a ka hoki mai ki te puni a rokohanga ara e ia ko tona whaea e tuturi ana e inoi ana ki te Atua kia arahina ratou ki nga okiha, na kua hoki mai tona matuakeke, kua kiia raua e te whaea kia noho ki te kai, a mana e kimi nga okiha a ka tino kataina ia, heoi noho ana raua ki te kai a haere ana ia ki te kimi i nga okiha, nawai a kua tu, kua powhiri mai ki tana tama me tona tungane, kua kitea nga okiha e mau ana to raua ioka i roto i te puirarakau, na kua haere ratou i runga i te hari me te whakawhetai o te ngakau ki te Ariki mo tona atawhai i a ratou, a ka kitea e Hohepa F. te mana nui o te inoi pono o te wahine tika.

Ka tae mai ia ki te raora o te moana tote i a Hepetema, 23rd 1848, a ahakoa kahore he maha nga wharekura i taua wa a kihai i roa to na haere ki te kura, ka korero ia i nga pukpuka papai, a ka whakaakona ia e tona whaea ki nga karaipeture i roto i te teneti i te taha o te ahi. I mate tona whaea i te 21st o Hepetema 1852, a ka mahue a Hohepa F. he pani. I te mea kotahi tekau ma rima ona tau ka karangatia ia kia haere ki Hawaiki ki te kauwhau, a i a ia e whakaritea ana e nga apiha o te Hahi hei mihinare, ka ki mai te kai whakarite, tera e hoatu e te Atua te reo o nga Hawaiki ki a ia i runga i tona takare ki te ako. Ka u mai ia ki reira, a ka ono marama kua kaha ia ki te kauwhau, ki te whakamarama i nga tikanga o te Rongo-pai a ka tapoi a ia taua motu te haere, e panui haere ana i te Rongo-pai.

I marenatia ia i a Aperira, 1859, a i a Oketopa i taua tau ano ka whakapakia ia hei piriti nui, a i meinga ia hei mema i roto i te kauhnihera nui o te takiwa o Salt Lake City. I te hui tau, 1860, i karangatia ia kia haere ki Ingarangi ki ta kauwhau, a he tangata pohara rawa ia i taua wa, heoi, haere ana ia raua ko tona tuakana keke ko Hamuera B. Mete, na kahore ano kia rere te tereina ki Uta ki te tai rawhiti, no, ka riro ma raua e arahi tetahi waka ki te tai rawhiti.

Ka u raua ki Ingarangi i a Hurae 29th a kauwhau haere ana ia i nga takiwa maha o reira a ka haere atu ia ratou ko etahi atu kua matua ki Parihi me etahi atu pa nunui o Oropi, a i tona hokinga mai ki tona kainga ka rokohanga mai e ia ko tana wahine e tino mate ana, a nana ano ia i tiaki i te awatea i te po. Ina, kahore te Atua i pai kia noho tonu ia ki te kainga ki te whiwhi ia ki nga painga o te kainga, ina hoki.

I a Maehe, 1864, ka hoki ano ia ki Hawaiki. Tokotoru ratou i haere, ko te tino take o taua haere, he whakamarie i etahi raruraru o waenganui o te Hungatapu o reira. I muri i te mutunga o tenei ka hoki atu etahi o nga kaumatua ki Uta, otiia noho ana a Hohepa mo te tau kotahi e whakahaere ana i te mahi o taua mihana. Ko te wa hoki tenei i paremo ai a Roreno Snow a i whakaarahia ano ia e te Atua, he mea na te whakapono me te mana tapu o ona hoa.

I hoki mai ia i te tau 1865, a i te tau 1874 ka hoki ia ki Ingarangi, ko tana tuarua tenei ki reira, otira ko ia te tumuaki o reira i tenei haerenga ona. Na i a ia i reira ka arohaina nuitia ia e nga mano tangata, he pai nona, he marie, he ata hanga ki nga taugata, a ka mohiotia ia e nga mema katoa o te Hahi, ko ia he tangata kaha a i kauwhautia e ia te Rongo-pai ki nga wahi maha o Oropi. I hoki mai ia i te tau 1875, heoi i te tau 1877, ak haere ano ia ki Ingarangi, heoi, kihai i roa ka mate a Pirikama Ianga te tumuaki o te Hahi, no ka hoki mai ia, a i te tau 1878 i haere ano ia ki te tai rawhiti o Amerika ki te kauwhau, a i a ia i reira ka torotoro ia i a Peter Whitmer tetahi o nga kaiwhakaatu tokotoru o te Pukapuka o Mormona.

I te tau 1880, ka whiriwhiria ia hei kaunihera tuarua mo te tumuaki o te Hahi mo Hoani Teira, a penei ai. toua turanga mo Wiriwhiti Wutaruwha, mo Roreno Snow ano hoki, a kei te noho ia i runga i te turanga whakateitei inaianei hei tumuaki mo te Hahi, heoi i te wa e tumuaki ana a Hoani Teira, ka haere ano a Hohepa F. ki Hawaiki, kotona mihana tuatoru tenei ki reira.

### TE TAKE O TE MATE HAERE O TE IWI MAORI.

[HE RETA I TUHIA RA E ATIRIKONA WALSH, A I KOREROTIA KI TETAHI HUIHUINCA KI AKARANA NEI I A HURAE 1907.]

He pono tenei, kei te tokoiti haere te iwi Maori. Ma te noho poto noa o te tangata i roto i te takiwa o te Maori ka kitea ai e ia nga kai nga nunui i mua, toko-ruarua noa iho nga Maori e noho ana ki aua wahi inaianei, a i nga huihuinga nunui hoki o mua mano atu te maori i tae mai, ko tenei ia inaianei ma te huihuinga whai-tikanga nui ka kitea ai he rau nga tangata e mene mai ana.

Ahako te maha o nga korero mo te tokomahatanga haeretanga o te iwi; ki te whakaarotia katoatia nga Maori e tatou ka kitea he tere rawa te ngaro haere, a ki te pera tonu a muri ake, hore rawa e roa kua kore ratou, ahako ka roa pea e kitea ana he hawhekaihe.

Na ko te tino take o tenei tuhituhinga he rapu take i penei ai tenei ahuatanga. Kati. E kii ana te Maori no Hawaiki mai o ratou tipuna, neke atu i te rau tau i mua, na he maha nga mea e tautoko ana i tenei kiinga, i nohoia a Niu Tireni i mua atu i te taenga mai

o te Maori i Hawaiki, a he iwi noho marie ratou, heoi whawhai ana te iwi Maori ki a ratou a mate ana ko ratou ko te iwi ke a wkakarauna ana nga morehu, ko nga tangata hei mokai a ko nga wahine hei wahine ma ratou ma te Maori, a penei tonu ana nawai a kua kotahi ratou me te iwi maori. E kore e taea te ki atu he aha te tatauranga o te iwi Maori i taua wa heoi penei te tikanga nana: ka tokomaha haere nga tangata ka puta te hiahia kia rahi ake te whenua hei mahinga kai mo ratou a ka haere, ka nohoia te whenua o tetahi tangata ke a ka whakatete ratou, nawai a, ka whawhai nga hapu tetahi ki tetahi a ngaro noa te nuinga o ratou, no reira i etahi wa he maha atu te iwi i etahi atu wa. Na i te wa o Kapene Kuka i te tau 1769-74 he rau mano nga Maori e ai ta te Kapene, heoi kihai i taea e ia te ki pono mai, a he maha nga mea e tautoko ana i tenei kii he tini atu te Maori i te kotahi rau mano i tona wa, ina, kei nga pa nunui me nga mahinga kai te whakaaturanga, ina hoki e ki ana a Judge Manning "Ka kitea nga pa e rua tekau i te tihi o tetahi pa tuwatawata a kei nga puke etahi pa nunui a e kiia ana ka noho nga tangata kotahi mano ki te pa kotahi" no reira te ki he tini rawa te Maori i mua.

E ki ana etahi tangata kua timata te Maori te tokoiti haere i te wa o Kapene Kuka, heoi, he iwi kaha, he iwi ora te Maori i te taenga mai o te Pakeha a i timata i reira te ngoi-kore haere, a kua iti haere nga mano tangata ki te rau tangata me nga rau tangata ki te tekau.

Na ko te take tuatahi o tenei ahuatanga matapouri, ko te rironga o nga pu i a ratou, a me he mea he pu to tetahi taua e kore ratou e mate i tetahi atu taua kahore nei a ratou pu, ahakoa pehea te rahi he kore noa iho te mere, te taiaha, te tewhatewa me era atu tu patu Maori ki te whakaritea ki te pai o te pu, ta te mea ka rangona e ratou te pahunga o te pu a ka kite i nga tangata e hinga ana a kihai i kitea te mea i pangia ai ratou, ka mahara etahi kua uru mai etahi o nga atua hei awlhina i a ratou, a ka ohomauri ratou ka oma atu me te ki ano kaha matou ki te whawhai ki te tangata, ko nga atua ia kahore.

I te tau 1818 ka haere tetahi taua ki te tai hauauru me nga pu e rua, a i muri i ia pakanga ka kainga e ratou nga tangata i hinuiga ra i roto i te pakanga, a ka tupato rawa ratou kei mawhiti atu tetahi hei kawehi te rongo ki tetahi kainga atu. I taua wa ano ka haere tetahi taua ki te tai rawhiti ki Tauranga, heoi, he kore noa iho enei haerenga ki te whakaritea ki nga mea i whakahaeretia i muri iho e Hongi Ika, ko ia te rangatira o nga hapu katoa o Ngapuhi a taea noatia Hokianga. He tangata mohio ia ki nga ritenga Pakiha a ka kitea e ia te tukunga iho o ona pu, ara te pai hei whakamate i ona hoa-riri, na ka whakaaro penei ia: me he mea ka tupono ia ki te riro i a ia nga pu maha, kaore kore ia e meinga te tino rangatira, te Kingi nui mo nga Maori katoa o Aotearoa me te Waiponamu.

No te tau 1890 ka haere ia ki Ingarangi hei hoa awhina mo Thomas Rendal i te whakamoritanga me te tanga o etahi puka-puka whakaatu o te reo Maori, na i te taenga ki reira ka tutaki ia ki a Kingi Hore IV, te tuawha me etahi atu tangata nunui, a ko tona tino hiahia he pu, a ka whakanuia tonutia ia e nga tangata o reira mo tona hiahia kia pai tona iwi te Maori, a komai ana e ratou he parau, he rakaraka me etahi atu whao hei mea ahu whenua.

I tona hokinga mai ka tae ki Sydney Ahitereria ka hokona e ia ona parau me era atu mea, he pu mana a ka huihui katoa ona pu ka toru rau, a i tona unga mai ki Niu Tireni, e whawhai ana tona iwi ki nga Maori o Hauraki a ka whakamaauri aona pu, a he maha nga tangata i mate a i tahuna o ratou pa ki te ahi, a e 2,000 nga tangata i whakaraua e ia me ona tangata, a penei tonu ai ia mo nga tau kotahi tekau.

Na ko te take tua rua, ko te moe noa a nga kotiro Maori ki nga pakeha o runga o nga kaupuke mahi wera. I Hokianga ka tae mai te kaupuke ka haere mai nga wahine me nga tangata a ka riro ma nga tangata e uta te utanga a ko nga wahine ia ka noho tahi me te pakeha hei wahine ma ratou, a i muri iho i tenei wa ka haere te tangata tope rakau a ka tae ki te kainga Maori a ki te kore te rangatira e homai he kai mana me tetahi kotiro ataahua hei hoa moe mona ka whakaarotia kinotia taua rangatira, no reira ka kitea nei e tatou etahi o nga take o tenei mate.—*N. Z. Herald.*

## HE RETA KI TE IWI.

Vancouver Amerika, Hune 9 th 1907.

Ki te Tumtuaki Mihana, ki a Ruwhara me nga kai korero o TE KARERE.—Tenei te tangi atu nei ki a koutou me te whakaatu i te peheatanga o oku hoa i haere tahi nei i a au i Akarana ki konei.

No te roth o Mei i timata ai to matou haere i Akarana. Ka wha nga ra e rere ana ka tae mai matou ki Fiji, no te taenga ki te waapu ka ki mai nga tangata "Kahore ano kia tae mai te tima, te Aorangi," e rere ana ki Amerika "Kei te Wenerei ra ano ka tae mai ai." Na i te mea e ru nga ra e puare ana ka mea matou me haere matou ki te matakitaki, ki te kore ro hoki ki nga Fiji. I haereerea ana wahi katoa e matou me te korero hoki ki nga Maori o reira. I to mana ko Wiremu Ianga taenga atu ki tetahi pa ka po-whiritia maua, a no to ratou rongonga no Aotearoa maua ka inoia kia waiatatia tetahi waiata, ano ka mutu tera, ka pakipaki mai ratou, a i utua ta maua e ratou ki tetahi waiata rere ke rawa, a mamae rawa o maua puku i te kata.

No te taenga mai o te Aorangi, i Ahitarerira ka eke matou. A ka iwa ano nga ra ka tae matou ki Honolulu, wahi o Hawaiki

1800 nga Hunga Tapu kei taua taone kotahi. Tokotoru nga kaumatua kei reira. Na ratou matou i powhiri ki to ratou peka. Kua riro i Amerika te mana kawanatanga mo Hawaiki.

He iwi mohio rawa nga Maori o Hawaiki ki nga tu mahi katoa. Kei roto i tenei taone kotahi, tetahi pene whakatangitangi e mohioitia nei e te ao katoa mo to ratou kaha. E 40 nga Maori (Kanaka) i roto i taua pene. Tokoiwa o aua 40 he Hunga-tapu. He maha rawa hoki nga turanga teitei kua riro i te Hunga Tapu Kanaka, i roto i te Kawanatanga o tenei taone. Kei era atu wahi o Hawaiki nei, kei te whai mana o tatou tangata Maori. Ko etahi he kaiwhakarite whakawa, he kai tuihuhu i roto i nga koati whakawa, he pirihiimana, aha, aha ranei.

Ko te Kapene (Captain) o nga pirihiimana o Honolulu, he Hunga Tapu. Ka 15 nga tau ona i roto i taua mahi. Tokotoru nga pirihiimana tokoono nga kai-tiaki whareherehere tokotoru nga kai-kohikohi takoha, tokorua nga kai tango moni i runga i nga taramu me nga kai-harihari reta tokorua, no te Hunga Tapu ratou. E tino paingia ana o tatou mema e te kawanatanga, he mohio nona e kore rawa ratou e raweke no konei i paingia ai. He tokomaha noatu hoki nga tai-tamariki kanaha kei te tiaki pukapuka (Book-keeper) kei roto i nga taone o Hawaiki.

Kei te tino rite te kanohi o nga Hawaiki nei ki o Niu Tirenī Maori, na te rere ke anake o te reo i marama ai; ehara ratou i te Maori. No to matou unga ki te waapu ka powhiritia matou ki to ratou kainga. Ka tuhia iho e au etahi kupu o to ratou reo kia marama ai nga kai korero o TE KARERE ki te ahau rite o te reo Kanaka ki to te Maori. Nana: Ae—ae; haere mai—akamai; aroha—aloha; kahore—aole; whare—whale; wharekura—hale kula; haere waewae—hele wawae; tohunga—kahuna; taitamahine—kaikamahine; mate—make; paraoa—palaoa; pehea koe—pehea oe. Ko nga nama e penei ana; e rua—e lua, e toru—e kolu; e wha—e ha; e rima—e lima; e whitu—e hickey; e waru—e walu; e iwa—e iwa. No te rerenga o to matou tima ka tae taua pene ki te waapu me te whakatangi i to ratou poroporoaki ki a matou. E wha tekau nga mema o taua pene. Ko o ratou kakahu he mea ma katoa. Kati.

Huhua noa nga tangata i runga i to matou nei tima. 360 te tokomahatanga. Na matou, na nga kaumatua, te karakia i whaka-haere i te Ratapu i mahue ake nei.

Kua tae matou ki te "whenua a te kupu whakaari." Hei apopo ka timata ai to matou haere ma runga tareina, ki te pa o te moana tote, wahi o Uta. Heoi ra nga kupu mo tenei ra. Kia ora koutou katoa. Ma te A Runga rawa koutou katoa e manaaki i nga wa katoa. Na to koutou hoa mahi i roto i to te Ariki.

NA HOKARANA.

### HE PITOPITO KORERO.

No te tekau ma iwa o Hurai e rua tekau ma rima nga tangata i i mate ki Niu Iaka Amerika i te tikakatanga o te ra a e rima tekau ano nga tangata e whakahemohemo ana, na e haere ana ratou tetahi ropu nui kotahi tekau mano, he ra nui tera no era tangata a e toru rau o ratou i hemo kau i te wera o te ra; e ki tonu ana nga hohi-pera i nga turoro. He maha hoki nga hoiho e mate tonu ana i te ra.

E rua tekau ma rima nga Hurai i whakamatea e nga tangata o Ruhia mo ratou i tohe ki te haere ki tetahi taha o te rohe ki nga Ruhiana, a he mea patu ratou ki te patu rakau a mate noa.

He maha nga korero kua puta mai i roto i nga pepa i tera marama mo te ahuatanga o te hoatanga o Amerika raua Tiapana, e ki ana etahi o nga pepa tera ano raua e whawhai, i te mea hoki kua rere mai nga kaipuke whawhai o Amerika ki te moana o Kiwa, ka mahara etahi o nga tangata o nga Neihana kua tata tetahi pakanga nui, a kua rere mai nga kaipuke hei tiaki mo nga moutere o Hawaiki me nga Philppines hoki. Na kua tae mai te rongo inaianei e noho ana raua i runga i te pai me te rangimarie, a kiano te Tumuaki o Amerika i whakaaro noa tera raua e whawhai, e hara te rerenga o nga kaipuke whawhai i te take kia ohore nga iwi, no te mea kei te noho raua i runga i te rongo mau a kahore te Tumuaki o Amerika me te kai-whakahaere o te kaupapa kaipuke e whakaae ana kia whawhai Amerika raua ko Tiapana.

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### HE RETA KI TE TUMUAKI.

Salt Lake City, Hune, 16 th 1907.

Ki toku tungane aroha pono tonu i roto i te Rongo-pai pono o Ihu Karaiti kia Ruwhara, e hika tena koe ara korua ko to hoa wahine tena korua te wa ki nga matua, ki nga tungane, ki nga teina, ki nga mea ora, ki nga mea mate, tena koe i tangi atu na koe ki a ratou maku taua tangi atu ahau ki a ratou. Kati.

Kia ora koe, katahi ano ahau ka tuhi atu ki a koe, he kore kore-ro, kei te mohio tonu koe ki nga mea o konei. Kati. Kei te pai ahau, maua ko Watene ara matou katoa, kei te ora, heoi, e hoa e Ruwhara mau e tuku atu toku aroha nui kia haria atu e TE KARERE ki oku whanaunga katoa puta noa i Niu Tireni, kiia atu ki a ratou, kei te mau toku aroha nui ki a ratou, a kia penei mai hoki ratou, kia aroha mai ratou ki a au, ki te Rongo-pai hoki, ara, kia pumau ki roto i te Hahi o te Atua. E oku matua e oku whanaunga whakarongo ki nga korero a to koutou tiahine a Mere Whanga kua tae a tinana atu na ia kei waenganui i a koutou, whakarongo ki ana korero

e kauwhau ana ki a koutou, no koutou ake a Mere, ko nga Kaumatua ia e hara i a koutou. Kati. Kia kaha ki te awlhina i nga Kaumatua hoki.

E te iwi me he mea kaore nga Kaumatua i whakaae kia haere atu a Mere kaore koutou e kite i a Mere no te mea nui nui atu to ratou pai ki a Mere ma, me te pai hoki o te kainga o nga mea o roto o te whare me te kai hoki, nui atu to ratou pai ki a matou. Kati.

Kei te pera hoki au me he mea ka puta te kii a te Tumuaki kia hoki atu au ki kona ka tae atu au ki kona no te mea kaore au i te pai ki te haere atu ki kona. Amine.

Na APIKARA.

[Na te kore e whai taima i poto ai, i penei ai te mutunga o tenei reta a Apikara.]

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KI TE KARERE.—Panuitia atu enei kupu torutoru nei ki nga tangata katoa e tango ana i TE KARERE kia mohio ratou tokotoru nga mema hou kua uru mai ki to tatou Hahi ki Ohite. Haki Pei. Ko o ratou ingoa ko Te Hauwaho Te Wara raua ko tana wahine ko Iramutu me tetahi kotiro ko Te Pae T. Awarae. No te 30 o nga ra o Hune ratou i iriiria ai. Ka nui nga tangata me nga wahine i haere mai i Korongata i taua ratapu hei whakahari i nga ngakau o nga hipi hou, a he huihuinga nui to matou ki reira i taua rangi. Ahakoa he peka iti tenei i mua, kei te tupu haere inaianei, no reira e hari ana o matou ngakau. Heoi ano.

Na TE ONE KERE Tumuaki o te peka.

CARL T. FREEZE Tumuaki o te Takiwa.

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KI TE KARERE.—Mau e panui atu enei korero; ko tenei korero he patai naku ki a Pouaka Paki. Kua kite iho nei au i tona panui i te wharangi 128 o TE KARERE. E ki ana "ia i haere mai o tatou tipuna i runga i nga waka rau rewarewa e ki ana ano ia ko o ratou Atua ko nga mea kua mate atu a ko nga wairua kua hoki mai hei Atua mo ratou;" e hoa ko enei korero ahau e tino he ana.

Kaua koe e ki he rau rewarewa nga waka i haere mai i Hawaiki kei mohio nga tamariki koina te hangaitanga o aua waka. Me waihoi tona hangaitanga ano. Ko Tainui ko Te Arawa, ko Takitimu, ko Kurahaupo, ko Matatua, ko Matawhaoria, ko Araiteuru. Koina nga waka i haere mai ai o tatou tipuna, a kaore i haere mai i runga i te rau rewarewa, kia mohio ano koe e hoa, e hara i te mea ko o ratau Atua ko nga wairua o nga mea kua mate. Kati. Me patai e au ki a koe e hoa a me whakaatu tika mai ki a au. Ko wai te tinana o te Atua nei o hatana? Ka utua mai e koe ki TE KARERE?

Heoi ano Na KINGI KAMAU,

# THE MESSENGER.

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## NEW ZEALAND MISSION.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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*"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth."—Dan. 2: 34-35.*

RUFUS K. HARDY, Mission President.

AUG. 15,

DAVID P. HOWELLS, Editor

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### SIGNIFICANCE OF JOSEPH SMITH'S FIRST REVELATION.

[CONTINUED FROM LAST ISSUE]

The effect of this manifestation on the young man's mind was exactly what might have been expected. It made him bold and independent beyond the comprehension of his fellowmen—precisely the same effect of similar revelations in the first century of the Christian era. The apostles of Jesus, under the spell of their visions of the risen Lord, went forth with a zeal, an energy, and a fearlessness that appeared to their contemporaries the sheerest madness. Threatenings, humiliations, fire, the sword, the dungeon, and indeed, all these combined, availed nothing with these men, so deeply had the waters of their soul been agitated by what they had seen and heard. When dragged before the rulers of the Jews and threatened, on pain of severe punishment by the law of the land, if they spoke henceforth to any man in the sacred name of their master, they answered: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; we ought to obey God rather than man." And in the end of such a career, these apostles, almost to a man, sealed their testimony with their blood. It was precisely so with this modern prophet. Every fibre of his soul thrilled with certainty as to the revelation he had received and his mission in the earth. And with a sublime courage, such as the world rarely witnesses, he stood alone thundering forth his message

to mankind in the teeth of their fiercest anger and violence. Nothing could deter him from the accomplishment of his mighty task, neither contumely, violence and imprisonment, nor the fear of death; and like his prototypes, the Baptist and the ancient Apostles, he put the seal of martyrdom upon his testimony.

This bold and independent attitude on the part of Joseph Smith has been mistaken by an unbelieving generation for natural egotism. And it must be admitted that some things in his general conduct appear to give color to such an interpretation of his life. His spirited defiance of the whole religious and learned world; his daring denunciations of tenets become sacred by centuries of devotion and trust; his energetic measures towards the growth and protection of his system of religion; and probably most of all by his high tones of disdain towards ministers who had nothing but the learning of schools to support their teachings,—all this doubtless might be interpreted as overweening arrogance. But such was not the character of Joseph Smith. The world, after all deductions are made on the score of natural self-reliance, is woefully wrong in its conception of this man's character. His enthusiasm was the enthusiasm of a soul on fire with truth, not of ignorant excitability. His boldness and independence were the boldness and independence of an overmastering conviction of duty. The spectacle of a man wholly absorbed in his work is so rare as to excite the curiosity of the vulgar and to invite their ridicule and enmity. Howard relieving human woe in dingy prisons; Galileo revealing new truths concerning the stars; Columbus discovering another world; and, if we may say it without irreverence by the comparison, the Lord Jesus working out the earth's redemption and man's,—these have brought on misunderstandings enough to teach men a sad lesson. Joseph Smith was not a fanatic, he was not an egotist; he was only one of those few—one in a generation—who come into the world bearing a message of truth from heaven, and who cannot rest until they have done their full duty, whatever treatment they may receive. He had a Herculean task to perform, which was to uproot an old faith consecrated by many hundred years of devotion, and replace that by a new one; and no timorous, apologetic, pusillanimous conduct would have accomplished the work which had been imposed upon him. Indeed, it would have been just cause for astonishment had Joseph's attitude toward the religious world been anything but bold, energetic, aggressive. God Almighty had told him with his own lips, as the boy stood in the divine presence, that none of the creeds among men was recognized by Heaven, and that he had been chosen to bring about a restoration of the true faith; and relying implicitly on the word of God to him, he permitted nothing to turn him aside from the path of his duty. What the world required was, not only an authoritative announcement concerning their false creeds and the true way, but that announcement in tones that would reverberate through the world. And they obtained it in the voice of the Modern Seer.

Such then, was the meaning which this great revelation had for

the Prophet. Its significance to the world, however, was to be even greater.

Let it not be put down to narrowness and egotism in the entire body of "Mormons" that they look upon this vision of so much importance as to concern the spiritual welfare of the whole human family. Equally lowly and insignificant events in the world's history have touched the interests of the entire race of man. Who, for instance, living in the days of Herod, the Great, in Palestine, would have believed that a child born of peasants in such an obscure village as Bethlehem, and under such circumstances as surrounded the birth of Christ, would say and do things that would color and condition the stream of human thought, from His day onward, and would contribute more than all other persons whatsoever toward the elevation of mankind in what is permanently good and true. And yet this is exactly what has occurred. Surely, before such a solemn fact, silence, not scorn, would be the better attitude on the part of those who treat "Mormonism" with contempt. And so the Saints have always contended that this first revelation to Joseph Smith, is fraught with grave consequences to mankind, whether they will or not. Nor could it be otherwise, and maintain its distinctively divine character, any more than the message of any of the other prophets could be, or even that of Jesus himself. Such is the inevitable nature of truth—it will either save or condemn those who hear it.

This vision was, in the first place, an authoritative announcement to all the world that the Church of Christ was not to be found on the earth. Many independent and progressive men had already, it is true, arrived at this conclusion through their own unaided reflections, and had withdrawn from the churches either to make an honest effort towards bringing about a return to primitive Christianity, or to await in silence the restoration of the true church. Many others had felt vaguely that everything was not as it should be with their religion, but believed it better to be associated with some one of the sects than to break away from them all. But a great many, perhaps the majority of Christians, reposed as much confidence in their man-invented creeds as if these had been fresh written by the finger of God. Their faith, however, was destined to receive a rude shock in the first message of "Mormonism." "Your creeds are all wrong," declared this new faith, "and are an abomination in the sight of the Lord. Your professors teach for doctrines the commandments of men; and have a form of godliness, but deny the power thereof." There was no vagueness or ambiguity here, no hesitancy in the tones with which it was delivered. The young Prophet spoke as one having authority and not as the uninspired. No wonder that since these strong words were first uttered men have frequently turned with alarm to a re-examination, sometimes to a recasting, of their creeds.

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"Of two thoughts, always accept the larger one; of two fellowships, always seek the broader."

## ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy and by the laying on of hands, by those who are in authority, to preach the gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church, namely: apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

9. We believe all that God has revealed, all that he does now reveal, and we believe that He will yet reveal many great and important thing pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon the American continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, obeying, honoring, and sustaining the law.

13. We believe in being, honest, true chaste, benevolent, virtuous, and in doing good to ALL MEN; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

### MORMONS NOW EIGHTH.

A Christian Cynosure estimate of the growth and expansion of Mormonism, will prove decidedly interesting if not instructive reading, at this time, to many people both within and without the Church. It is a well known fact that its membership is increasing in goodly numbers and that the little "stone that was cut out of the mountains without hands" is rolling rapidly forward to fulfill the destiny that the Almighty has marked out for it. And that destiny will be reached as surely as the world moves or the sun shines.

To those members of the Church, if any such there be, who have grown impatient at the thought, that it was not growing forward at as a high a rate of speed as they in their well-meaning zeal might desire, it is meet that they should remember that seventy-seven years have barely passed since its restoration to earth. To take eighth place among the churches of America, from the numerical stand-point, in an even three-quarters of a century, with the tremendous obstacles it has had to meet, is, in our opinion, altogether a remarkable showing. If it shall but continue its present ratio of increase it will have moved up to a very commanding position by the time its first centenary shall be celebrated in 1930. Its virility, strength and cohesion are the wonder of thinking men and women throughout the world. Soon they will learn that it is an American church in all that the term implies. And when that great truth shall be comprehended we may expect to see a growth that will startle the wise of the earth.

Apropos of our opening reference to the Christian Cynosure which is published in Chicago we call attention to the fact that it bases its statement upon the written report of the chief authority on that subject, in the country, and that his comparisons prove Latter-day Saint growth to be far in excess of that of any other religious organization. Its words are:

"The Mormons, figures of the United States government offices show, are growing very rapidly. The report of Carroll D. Wright, United States Commissioner, shows that they have increased in numbers during the last sixteen years 138 per cent. That is to say, they have been doubling their number every twelve years. There were 166,125 in 1890. There were 396,354 in 1906. No one other religious body has increased as largely within the same period. They now rank eighth in numbers among the denominations of the United States."—*Deseret News*.

"The weak things of the earth shall confound the wisdom of the wise."

## THE ABSURDITY OF THE "BELIEF ALONE" DOCTRINE

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is passing strange that preachers and teachers, after reading this saying of the Savior, continue to teach men that all they have to do in order to be saved is to simply believe on the Lord Jesus Christ. This, without doubt, is one of the strong delusions which the Apostle said the Lord would send to men because of their refusing to obey the truth. With the Word of God before him, testifying in language the most easily to be understood, that "faith without works is dead," that man must be laboring under a strong, a very strong delusion who professes to be saved already by simply believing on the Son of God.

A few evenings ago the writer had the privilege of explaining the first principles of the Gospel to a number of young men. To prove that baptism is essential to salvation, I quoted the words spoken by Jesus to Nicodemus: "Verily, verily, I say unto thee, except a man be born of the water and of the spirit, he cannot enter the Kingdom of God," and also to His apostles, "He that believeth and is baptized, shall be saved." "Just a moment!" exclaimed one of the young men, "I have got scripture to prove that baptism is not essential to salvation!" He opened his Bible and read the following from John's Gospel: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." I asked him if a man could be saved in his sins. He answered that he could not, that a man would have to repent of his sins before he could enter the Kingdom of God. I asked him if a man would be saved who did not endure to the end. He said, "No, a man must serve God in righteousness unto the end of his days if he expects to gain salvation." I then said to the gentleman: "Now, by pursuing your line of argument, I can prove to you from the Scriptures that a man has neither to repent of his sins nor endure to the end in order to be saved. I then read the Scripture which he had read to me a few moments before in his attempt to prove that baptism is not essential to salvation: "For God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "You see," I said, "there is no mention made here of repentance, nor a man's having to endure to the end in order to be saved. If what you say were true, namely, that a man is saved by simply believing in Jesus, then the vilest sinner on earth may lay claim to salvation, provided he professes belief in Christ. If I believe on the Son of God I am at liberty, according to your teaching, to commit all manner of sin and iniquity, because

I can find security, aye, eternal life, behind the sixteenth verse of the third chapter of John's Gospel." I am pleased to report that the gentleman acknowledged his error.

On another occasion, after having preached faith, repentance and baptism to a number of people, a man said, "I can prove to you that a man can get into the Kingdom of God without water baptism. What about the thief on the cross?" he asked. "There is no evidence to show that he was baptized." I turned to him and answered in a calm voice, "My friend, it seems to me that a man could be engaged in better business than in trying to prove that Christ did not speak the truth. Prove to me that the thief, or any other man, got into the Kingdom of Heaven without water baptism, and you prove that Jesus was not sincere when He said, 'Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter the Kingdom of God.'"—J. L. C.—*Millennial Star*.

### MORAL COURAGE.

We hate to be in a minority. But the brave man, in his own soul, intimate with God, will always try himself by the pure eyes and perfect witness of the all-judging God. He will ask, not, What will men admire? but, What will God approve? There have always been times which tried men's souls, and never more than now. You and I may be called on any day to forsake father and mother, and stand in a minority of one, with nobody to approve us but God. Such social trials are far harder to bear than to stand in a battlefield; but with the witness of your own heart, and God's approbation, you are blessed, indeed, and may still possess your portion in content, having more than twelve legions of angels about you, even the Father with you. Seek then, O man, the praise of God, as all the heroes of mankind have done, as the prophets and apostles and martyrs, and as Christ himself has done! Never defer your sense of right to any love of praise. If you get approbation, take it as an accident of your excellence, and not as a sign. Count the praise you are clothed with as a sackcloth garment of penance which you must wear for not being above and before men; and if you miss their approbation, be not sore, but the more loving. The integrity of your own soul is better than the best name which the age, present, or to come, can ever give you. If you love God, that love will cast out all fear of human infamy, transcend all human praise, and fill you with saintly heroism. The fame of the Christian is not fame with men, it is good report with God.—*Selected*.

## CLOUDS ON THE HORIZON.

Hear ye not the rumbling of the storm  
 Re-echoeing over hill, and dale, and plain,  
 O'er mountains high, across the valleys low,  
 Upon the foaming billows of the main?

Hear ye not the cyclone's deadly blast  
 O'erthrowing with a strength before unknown,  
 The mighty giants of the forest glade  
 And sparing not vast walls of solid stone?

Hear ye not the earthquake's fearful voice  
 In majesty and awful dread sublime?  
 It sounds and cities fall at its command.  
 Tremble ye isles: this is of wrath the time!

Hear ye not the tramp of armed hosts  
 Phalanx on phalanx, army on army joined?  
 The bugle sounds, the sword is flashed on high  
 And rivers flow with blood of human kind!

Amidst the fury of these horrors dread  
 Is there no sound of joy, no voice of love,  
 No smiling rainbow in the heavens' vault,  
 No soft cooing of the gentle dove?

Is there no place of refuge from the storm,  
 No ark of safety from the swelling flood,  
 No rock within whose cleft to hide,  
 No pathway leading from the tangled wood?

Lo yonder shines the bright millennial star.  
 Beneath it stands upon the mountains high  
 That temple prophets saw in ages past.  
 O earth rejoice! thy redemption is nigh.

—CHARLES HARDY

*Isaiah 2: 2. Micah 1: 1.*

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Truth, in its struggle for recognition, passes through four distinct stages. First, we say it is damnable, dangerous, disorderly, and will surely disrupt society. Second, we declare it is heretical, infidelic and contrary to the Bible. Third, we say it is really a matter of no importance either one way or the other. Fourth, we aver that we always upheld and believed it.—*Elbert Hubbard.*

# TE KARERE.

*E RUA NGA PUTANGA I TE MARAMA.*

RUWHARA K. HARI, TUMUAKI MIHANA, BOX 72, AKARANA

Nama. 14.

AKARANA

AKUHATA 15, 1907

## TE KUPU O TE MATAURANGA.

Ko tetahi tikanga nui, tikanga pono e whakaponohia ana e te Hunga-tapu o nga ra o muri nei, ko te kai maori (natural diet.) Na ko te putake o to ratou whakapono mo runga i tenei take, he mea na te whakakitenga a te Atua kia Hohepa Mete Poropiti, i te 27 o nga ra o Pepuere 1833, a he mea hono tahi tenei me nga whakakoranga i homai e te Atua ki a Iharaira onehe mo tenei take ano.

He mea ahuareka pea ki nga kai korero o TE KARERE kia whakamaramatia e au etahi wahi o tenei whakakitenga e huaina tikatia nei ko "Te kupu o te matauranga".

Na kei te rarangi tuatahi te ki. "He mea whakaatu tenei i ta te Atua e pai ai mo te orannga, i tenei ao, o ana Hunga-tapu katoa i roto i enei nga ra whakamutunga." Na kei te rarangi tuarua e penei ana. "Ki te mea ka inu tetahi i te waina, i te wai kaha i waenganui i a koutou, nana: kahore e paingia ia e kore hoki e tika ki te titiro o to koutou Matua i te rangi. Tenei hoki e hara i te mea mo te kopu nga wai kaha; erangi hei horoi i o koutou tinana."

E takoto marake ana te wahi tuatahi o tenei korero, ina titiro tatou ki te mate, te hara me te kohuru e huhua nei i Oropi, i Amerika me Niu Tirenī nei hoki, he mea na te kai i nga wai kaha. E ranea ana tenei hei whakaatu, he mea mate te waipiro mo te tinana me te wairua o te tangata. Heoi mo tenei ki, "hei horoi i o koutou tinana te wai kaha"; e taea ano te whakaatu i nga take o nga takuta matau, hei whakapumau i tenei tikanga, ara he painga ano i te horoinga ki te wai kaha, i etahi wa.

"Tenei ano ko te tupeka e hara i te mea nua te tinana, e hara i te mea pai nua te tangata, engari, he otaota mo nga marunga o te tinana me nga kararehe mate katoa, kia hoatu i runga i te mohio-tanga." Kaore he mea i hangaa e to tatou Matua i te rangi kahore ona painga, otia he take matau ano ta te Atua i a ia i hanga i nga mea katoa, koia tenei ko te painga o tena otaota o te tupeka. Heoi kua meinga tenei otaota e nga ritenga poke o te tangata, he mea kino rawa hei hoa awlina mo te waipiro. Ka nui nga mauiuitanga o te tinana e puta ana i te kai tupeka, ko te whakaporewa i te hinengaro me te whakahiakai ki era atu tu kai kino, a tera noa ake te kino mo nga tamariki tane, wahine hoki, kaore e kore te whakapohehe i te tipu o o ratou tinana me o ratou roro.

E manawanui ana te tinana a kaore e roa ka tangatia ki te taru whakamate nei, ara, ki te tupeka, a, muri iho ka hiakaitia rawatia

taua kai. E hewa ana etahi tangata kei te atawhaitia o ratou tinana e tenei mea whakapohehe i te whakaaro; Kahore.-Engari kei te tinihagatia ratou e taua kai ta te mea i te wa ka pangia ratou e te mate ka whakapaea he putake ke. Na mo te putake hei rongoa; kua taaiia etahi pukapuka Pakeha e whakamarama ana i te pai o te tupeka hei rongoa mo nga mate takoki, tau, mate kopurua, niho-tunga me nga mate o te karu me te korokoro me nga mate hoki o nga kararehe.

"Tenei hoki, e hara i te mea mo te tinana, mo te puku ranei nga inumanga wera." Kati. I whakamaramatia e Hohepa mete te tika nga o te "inumanga wera" i kiia e ia he tii he kawhi, otira, nga inu manga wera katoa, a i ki hoki ia e kore aua wai pango nei e pai ake mehemea ka waihotia kia matao ka inumia ai. Ka rite ono tenei akoranga ki ta nga takuta mohio o aiane; kua kite raton he mea kino rawa enei, te tii me te kawhi mo nga niho mo te puku mo nga uaua, otira mo te tinana katoa, Ko te nuinga o te hunga e kai ana i te tupeka me te waipiro e kai ana hoki i te ti me te kawhi. Ka nui nga tangata e kai ana i nga mea e wha nei a kotahi tonu te take e kai ai ratou, ara, kia rongu o ratou tinana ki te hauora i muri tata iho. Kaore aua tangata e mohio ko te take o te ngoikore i muri iho, he mea na taua kai, na ka rongu ratou ki te ngoikore ka haere ano ki aua kai tinihanga kia whakahaunga ano ratou.

Ko te mutunga o te whakakitenga he kupu whakaari e ki ana ko nga Hunga-tapu e mau ana te pupuri ki enei akoranga ka whiwhi ki te ora, ki te matauranga me te kaha. E ki ana hoki. "Ka oma ratou a e kore e ngenge ka haere i te whenua a e kore e hemo."

Ka kite tatou i te kaha o nga Kaumatua e haereere nei i te whenua ki te kauwhau i te Rongo-pai. He aha ra te take i kaharawa ai ratou? E hara ranei i te korenga o ratou kaore e kai i aua kai nei, i te waipiro, i te tupeka, i te ti, i te kawhi, a kua whiwhi ratou ki taua kaha o te kupu whakaari.

Kaati. E ki ana nga tangata matau ko te nuinga o nga mate-mate me nga matemate atu o nga taitamariki, he kai nui i te waipiro, i te tupeka, i te tii, i te kawhi i te miti me te ngougo hoki i te ea kino. E hara i te mea na ratou anake i kai, engari, na nga matua hoki; kua kiia hoki e te Atua ka tau iho nga hara "o nga matua ki runga ki nga tamariki a te toru, te wha ra ano o nga whakatupuranga." Kati. Kia mau tatou te Hunga-tapu ki nga kupua te Atua ki a tatou; penei ka whakanuia tatou e ia. Heoi ano.

NA REO RUEHE. (L. D. ROUCHE.)

#### KI TE KARERE:

Mau e panui atu taku whakautu mo te whakahe a Kingi Ka-mau i taku panui i te wharangi 128 o TE KARERE e ki ana tana whakahe i te nama 13, wharangi 164 o TE KARERE. Na e hoa e whakautu hoha ana au i tou panui e hara i te mea e hoa ka whiwhi taua i te rau pauna hei utu mo ta taua whakatikatika i a taua

take, e kore ahau e tino whaiwhai i ou take e whakahe nei koe, me he whakahe taku i o waka, ka whakahe au ka nui taku hoha mo tou Atua mo hatana, ka nui taku hoha ki te whakahoki atu i tou panui, he kore take i hoha ai a maumau a taua kupu mo a taua reta ki TE KARERE.

Na POUAKE PAKI.

### HE RETA KI TE KARERE.

KI TE KARERE:

Tena koe e toku tuakana, nou nei te mata e pitea tontutia ana e te Hunga-tapu, e nga hapu maha o tenei kotahitanga. Tenei te pupu ake nei te aroha i roto i ahau ki te mahi a te Atua e rangona nei tona nge i te ao i te po. E toku tuakana e TE KARERE; he ratapu inanahi, a i haere ahau ki te whakarongo karakia, i tetahi o nga whare-karakia o te Hahi o Ingarangi, ara te Hahi o te Porowini o Niu Tirini, a no toku taenga ki taua whare karakia i pupu ake ai te aroha ki te Hahi pono a te Atua, a i hoki mai ai hoki te mahara hara ki nga kupu e korerotia mai ana e nga minita ki a au, (he maha hoki oku hoa minita.) I roto i a ratou kupu maha, e ki ana ratou, "he mahi tamariki te mahi a te 'Moromona,'" otira tenei te tino miharo o toku ngakau;—ko nga whatu, nga kanohi, me te matauranga o nga kai karakia, na ratou nei enei kupu, "he mahi tamariki te mahi a te 'Moromona,'" kei te tuwhera tonu kia kitea e ratou tetahi he o tenei Rongo-pai, hei kopu ma ratou, hei ta ki roto i a ratou nupepa, hei whakahorapa ki nga wahi katoa, kia tupu ai he hoariri mo nga Kaumatua "Moromona," te mohio iho ratou; ka hore ratou i whakaritea e te Atua hei whakawa, hei whakahe i nga karakia (ahakoa he aha te karakia) e ahu atu nei te koropiko ki a ia. "Kaua e whakahe kei whakahengia koe". Kaore ratou i te mahara he pai ke te kapi o ngeo ratou mangai, kei tupono tenei kupu a te Ariki: "Ka kinongia koutou mo te whakaaro ki a au."

He nui nga tuhituhinga e kitea ana e ahau i roto i nga nupepa a e rangona ana hoki etahi kauwhau a nga kai karakia o nga hahi whakakinokino mo tenei Hahi. ko ta ratou hoki i koa ai kia rangona etahi mea kino mo te "Moromona" e nga iwi katoa o te ao. Kaore ano ahau i kite noa i roto i nga nupepa i etahi kupu whakarihariha mo te hahi o Ingarangi, o Weteri, o Katirana, o te Pikopo ranei, mehe mea ra he mahi tamariki ta te "Moromona" he aha ra i titiro tonu ai nga whatu o enei iwi, na ratou nei enei kupu, ki tenei mahi? Ko te tikanga ia me waiho noa enei tamariki kia mahi ana i a ratou mahi, a ma to ratou Atua i te rangi e whakatika o ratou hikoinga, kaua e riro ma te matauranga o te ao, te matauranga e kore nei e taea atu e te hunga rawakore. E ai ta te karaipeture, ma te wairua o te Atua e kitea ai nga mea a te Atua. Heoi.

Tauranga.

Na HORI HORA.

## HUI PARIHA O WAIKATO.

I tino ora i te kai whaka-te-wairua nga tangata katoa i tae mai ki te hui pariha o Waikato, i tu nei ki Waahi i te 27th me te 28th o nga ra o Hurae; no te mea e rima nga karakia kauwhau i taua hui a i reira hoki nga kai kanwhau maha, a he maha nga kupu papai i whakapuakina e ratou mo runga mo nga tikanga o te Ronga-pai.

E rua nga take i hui ai nga tangata ki taua hui; tuatahi he hiahia no ratou ki nga tikanga e whakaritea nei ki nga hui pera, ara, te korero tetahi ki tetahi mo nga tikanga o te whakapono. Tuarua, ko te whakapuaritanga me te whakatapunga o te whare-karakia hou kua oti nei te hanga e ratou. Kati.

Kua ea katoa te whare; no reira i runga i te hiahia me te tau-toko o te Hunga-tapu me nga kaumatua o te Hahi, ka whakatapua e te tumuaki o te mihana, ko taua whare hei whare-karakia tuturu ki te Atua. Kati. I muri iho ka tu ano te Tumuaiki a ka whakamaramatia e ia te tikanga o te whare, ahakoa kua hoatu e ratou taua whare ki te Atua, no ratou ano te whare no te mea he tamariki ratou na te Atua; a tera he maha tonu ana kupu whakamarama, kupu tohutohu me ana kupu whakahauhau hoki ki te whakamine-nga, a e puare ana hoki nga taringa o nga tangata katoa i a ia e korero ana no te mea ko Waikato tona takiwa i mua a e mohiotia nuitia ana ia e o konei tangata, koia hoki te take i ngakaunui ai ratou kia rongu ki ana kupu.

I konei hoki tona hoa wahine a Ati Haari, a ka tu ake ia a ka whai-kupu i roto i te reo Maori, a ka miharo tonu nga tangata ki tona mohiotanga ki te korero maori, i te mea ka wha marama anake tona roa ki Niu Tireni.

Ko tetahi mea hoki i ahua-reka ai te hui, ko te waiata a te koea o Waahi, e rua tekau ma rima nga mema i taua koea, a ko Wiremu Waretana te kai whakaako i a ratou. Kati.

Ko nga ingoa enei o nga mema o nga tumuakitanga peka i tae mai ki taua hui. Ko Tare Haari (Charles Hardy) tumuaki o te peka o Akarana. Ko Paora Hopere ratou ko Karena Takaro ko Te Whiu Himiona o te peka o Puketapu, ko Werereka Rokena o Waingaro, ko Wiremu Maiho o Whangapei, ko Wiremu Hoete o Huriwai, ko Pairama Keena raua ko Tukua Hohua o Weraroa-

He kupu whakamarama enei mo te wahi e tu ana te whare-karakia, me te ahua hoki o te whare. E tu ana tenei whare ki Waahi i runga i tetahi whenua o te Hahi kotahi te hawhe eka te rahi. He whenua teitei, he whenua pai, i roto i te whenua o Te Whiu Himiona ma. Kati. Ko tenei whenua he whenua homai noa mai e Himiona Te Oka ratou ko ana tamariki ko Te Whiu Himiona ko Katene Poutu. Kati. Ko te rahi tenei o te whare. E 36 putu te roa, e 20 pntu te whanni a 13 pntu te teitei ki te koea (square) ki

mua, otira piri tonu ki te whare nui tetahi ruma moroiti, ara, e waru putu te roa e waru putu hoki te whanui. Ko ia tenei te tomo-kanga ki te whare. Kei runga tonu i tenei te tawa, mo te pere, e 43 putu te teitei. Kua whai pere hoki, he mea homai noa mai e te Tumuaki o te Mihana e Ruwhara Haari.

Ko tenei whare he mea hanga na nga kaumatua i runga i te utu kore. Ko Matiu Teera te kaiwhakahaere o te mahi kamura. Na Wiremu Waretana te whare i pani ki te peita nana hoki te pepa o roto i whakapiri. Ko nga moni i hokona ai nga papa, me nga mea katoa mo te whare, he mea kohi na nga Hunga-tapu me nga hoa aroha. Kati.

He nui to matou whakawhetai, whakamoemiti hoki ki a Ani raua ko Te Whiu Himiona mo to raua kaha ki te whangai i nga kaumatua i te wa e hanga whare ana ratou. Mo to raua kaha hoki ki te whakamanuhiri i nga manuhiri Pakeha i tae mai nei ki te hui.

He whakawhetai hoki tenei na matou na nga kaumatua, kia koutou katoa, ki te komiti hanga whare, ki nga kai mahi kai ma te hui, ara, kia koutou katoa, nana nei i awhina te hanganga o tenei whare. A e tumanako ana matou tera ka maha o tatou hui papai i roto i taua whare i nga wa e haere mai nei. Heoi ano.

Na PARE KARAITIANA, Tumuaki Takiwa.

### TE TIMATANGA O TE MAHI A TE "MOROMONA" KI NIU TIRENI.

E whitingia ana nga wahi katoa o te ao e te ra, a koia hoki hei mea oranga mo te tangata; hei pera, hoki te raneatanga o te Rongo-pai ki te ngakau o te tangata; kei te horapa haere ki nga wahi katoa o te ao, hei whakamarama i te ara kuiti, a hei whakatika i te ara mo te tangata mana e whakarite te whakawa mo te hunga katoa o te ao; he mea whakarite ki a ratou mahi, kia rite hoki ki ta te Rongo-pai.

Kua tae noa mai tenei maramatanga ki enei moutere ririki o te moana whaka-te-tonga, a ko ia hoki hei kai arahi mo nga tangata maha. No te tau 1853, ka matua mohiotia te Rongo-pai e nga tangata o Niu Tireni, a na nga Kaumatua tokorua na Akuhata Farnham raua ko Wiremu Kuka i kawe mai. Ko Akuhata Farnham te tumuaki o te mihana o Ahitereiria i taua wa, a ka rere mai enei Karere i Sydney a u mai ana raua ki Poneke. Na kihai i roa to raua noho ki reira, heoi, waimarie ana raua ki te kauwhau i te Rongo-pai i nga wahi e tutata ana ki reira, a no Tihema o taua tau ano ka hoki raua ki Ahitereiria, a ko te mutunga tera o te mahi ki konei mo nga tau maha.

No Tihema 13, 1875 ka u mai nga Kaumatua, tekau ma tahi, ki Akarana, a mai o reira kua whai-pakiaka nga purapura o te Rongo-

pai i roto i te ngakau o nga tangata maha o nga kai kimi i te pono, a kihai i roa kua tu nga peka hahi ki nga wahi maha o Niu Tireni i waenganui i te Pakeha, heoi, kiano i kauwhutia noatia te Rongo-pai ki te iwi Maori. Kihai nga Kaumatua i tukuna kia kauwhau matnui i nga kokinga o te huanui o Christchurch, a kihai ratou i ahei te riro i a ratou he whare hei karakiatanga mo ratou, no reira, ko te nuinga o nga kauwhautanga, he mea i roto i nga whare o nga tangata i te taha o te ahi.

Ka orokokawea te Rongo-pai ki te taha Maori i a Maehe 12, 1881, i raro i te whakamaheretanga a Wiremu Paramari (William Bromley) toko rua nga kaumatua ko Wiremu Paramari te Tumuaki Mihana, raua ko Wiremu Makitanara, me etahi o nga Hunga-tapu tokorua o Akarana, i haere ratou ki Orokei, he kainga Maori e wha maero i Akarana, a ka korero ratou ki te Rangatira, ki a Paora Tuhare mo te mahi i waenganui i te iwi Maori, na i runga i tenei korero, ka tuhia he panuitanga e te Tumuaki, mo te mahi a te Ariki i whakakitea mai nei e ia ki a Hohepa Mete, na ka inoi atu ia ki nga kai whakamaori kia whakamorititia tana tuhituhinga e ratou, heoi, whakakahoretia ana e ratou, uawai a ka tupono ia ki tetahi kawhekaihe, a nana i whakamaori, tekau hereni te utu, na ka taia nga mea e rua mano, na i te mutunga o te tanga o enei pukapuka, ka hoki aua tangata ano ki Orokei i a Maehe 20, 1881 a ka karakia ratou ki reira, ko te karakia tuatahi tera i waenganui i te iwi Maori, i reira hoki etahi pakeha e whakarikarika ana i nga Maori kia panaia nga kaumatua, heoi, kihai i peratia, he tokomaha rawa nga Maori i mene mai ki taua karakia i nga wahi maha e tutata ana ki reira.

I oroko-whakaritea he kaumatua mo te taha Maori i a Aperira 5, 1881, a ko Wiremu Makitanara tona ingoa, a koia hoki te tuatahi ki te ako i te reo Maori, a i muri iho ka whakaritea etahi atu kaumatua mo te taha Maori. No te 21 o Aperira 1881 i iriiria ai te Maori tuatahi ki Akarana, ko Tukoro tona ingoa, a ko nga Penguin Islands tona kainga, a ko te Maori tutahi o Niu Tirini kia iriiria, ko Ngotoki, i a Oketopa 18, 1881, no Waikato ia a he tino hoa ia no Kingi Tawhio. Ko te mahi a nga kaumatua tuatahi he whakahoro i nga taiepa o te mauahara me te hae, a ka tawaia, ka whakatoia, a ka whakawhiua tonutia ratou. Ko Hoani Terehi, i mahi roa ki Waiapu i waenganui i nga Maori o reira, heoi, na te korero te-kateka noa o nga Minita Karaitana (?) i aia atu ai ia e nga Maori, a haere ana ia, mahi ana ki nga Pakeha mo te rua hereni me te hekepene mo te ra, kia whai moni ai ia, hei hoko kahu mona. I a Pepuere 1886 i tangohia a Eparaima raua ko tona hoa ko Iraia, i runga i o raua hoiho, a i tangohia ano a raua paipera, a

ka herea raua ki te taiepa, a waiho ana raua e nga Maori mo nga ra e toru, me nga po e rua, a he mea tenei mo to raua kore e mutu te kauwhau i te Rongo-pai ki taua wahi. He Minita ko Mohi Turei te kai whakahaere o tenei ope kino, a na Te Hate Hakamou a Mohi Turei i whakahauhau. I tahuna hoki nga whare o etahi o te Hunga-tapu, a he maha nga mea kino i meatia e ratou ki te Hunga-tapu me nga Kaumatua. Heoi, ahakoa te hihiko o nga hoa riri ki te whakanoa i te Hahi o te Karaiti kihai i taea e ratou tetahi mea e he ai te mahi a te Atua engari e tu ai.

Te Aroha, Hurae 18, 1907.

#### KI TE KARERE:

Tena koe—Te take i tuhi atu ai ahau ki a koe. Mo to whakautu i te reta a T. S. Kereihi o Wairau, mo te “Moromona” i roto i te *Pipiwaharaura* Nama 111 te take o taku tautoko. I tae mai ai te Atirikona a Hokena o Akarana ki Te Aroha nei i te 14 o Hurae 1907; ka pataia ia e ahau; I penei taku patai: “E hoa e te Hokena; he hiahia toku ki te patai atu ki a koe mo nga kupu a T. S. Kereihi, kei o whakautu mai i aku patai he roanga mo aku patai ara; e tautoko ana koe i nga korero a te Kereihi?”

Ka utua mai e ia, “kaore au e tautoko ana i nga kupu a te Kereihi, nana era e hara i au, heoi ano taku he ki atu ki te “Moromona” kia kaha ki te tautoko i tau, me te Mihinare kia kaha ki tau; kaore ahau e whakahe ana i nga hahi.

Ka utua e au; kia ora koe kaore aku patai atu ki a koe. Tangi ana te ngongoro a nga tangata o to ngai-maua whare, na konei au i mohio ai kaore i te rite ta ratou whakahehe i a taua i te “Moromona,” he kauwhau ke a etahi i a etahi; ko Ngatitumumu katoa i roto i to ratou whare i a Tamaariki, e noho ana a e patai nei au ki taku hoa, me tenei patai atu aku, me tenei kupu na, “Kia tupato e pa ma, e whae ma, kei nukarautia koutou me a koutou tamariki e tenei ope o Merikena engari tahuri ki te huhuti i tenei taru kino mehemea e kitea atu ana ki o koutou na marae.” Tena i pewheatia taku “Nukarautanga” e te “Moromona” i te mea he “Moromona” nei au? E tautoko ana ranei koe ki tenei kupu a te Kereihi e ki nei; me pana atu nga “Moromona” ina tae mai ki o matou kaininga? Kei o whakautu mai i enei patai aku te roa ai he korero ma taua. Na ka tu ko te Atirikona a Hokena; ka mea “kaore au e tautoko ana i nga kupu a T. S. Kereihi, nana ano ana kupu; kaore au e tautoko, heoi taku. E te “Moromona” kia kaha, e te Mihinare kia kaha, e te Ringatu kia kaha. Hare Maihi Ruarangi (minita) e tautoko ana i tenei, e Rewi.—Rewi Kati. kaore aku patai, kua kotahiti tatou ki te whakahe i a T. S. Kereihi mo tenei take.

NA REWI MOKENA.

## HE PITO PITO KORERO.

E rua rau nga tangata e mate ana ia tau i te uira.

E kiia ana, kotahi miriona nga tangata matapo i te ao.

E waru mano nga tangata me nga wahine e whakamomori ana ia tau ki France.

E wha tekau ma rima mano tana te taumaha o te hopi e hanga ana ia wiki, ia wiki, ki Ingarangi.

Tekau ma wha miriona pouua te moni e pau ana i nga tangata o Ingarangi ia tau, hei utu mo te tupeka me nga paipa.

He tokoruarua noa iho nga tangata kopa e kitea ana ki Tiaina, no te mea, ki te whanau he tamaiti e hoha ana, ka whakamatea putia.

E tata ana ki te toru miriona e rima rau mano nga tangata e rere tonu ana i runga kaupuke i nga wa katoa, ko etahi he tangata haere, ko etahi he kai mahi kaupuke.

Ko te utu mo te mahi a te Ati-pihopa o Canterbury mo te tau, kotahi tekau ma rima mano pauna, ta te Ati-pihopa o York kotahi tekau mano pauna, ta te Pihopa o Ranana kotahi tekau mano pauna, ta tetahi atu e whitu mano pouua, a ta tetahi atu e ono mano e rima rau pauna.

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Kei roto i TE KARERE nama 13 i te wharangi 159, i roto i te korero mo "Te take o te mate haere o te iwi Maori," tetahi poliche, nana: "E ki ana te Maori, no Hawaiki mai o ratou tipuna, neke atu i te rau tau i mua." Kati. Me penei taua rarangi: neke atu i te rima rau tau i mua, ka tika ai.

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Oroua Bridge, Hurae 29, 1907.

## KI TE KARERE:

Kia ora tonu koe i runga i taau mahi nui; tenei etahi kupu rua-rua hei panui atu mau ki nga marae o aitua, hei whakaatu ki o matou hoa aroha me nga whanaunga mo te mamae i pa mai ki a matou mo te matenga o a matou tamariki; o Meretiana Tamati, o nga Whakaraua, me Pene Katata Rewi Maaka, o Porirua, no te 26th a Meretiana, no te 27 a Pene Katata. I mate tenei ki te Rotoatane ki te kainga hou o Rewi Maaka a kei te takoto rana ki te wahi kotahi; he mea na te nui o te manaaki a tenei iwi a Rangitaani; ano he tungane he tuahine i te matua kotahi i te whaea kotahi; otira he tuahine raua he tungane i roto i te Rongo-pai a te Atua. Na to kontou hoa i roto i te Ariki.

Na REWI MAAKA.

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*For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them.—Acts 20.*

*The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.—Isaiah 24.*

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RUFUS K. HARDY, Mission President.

DAVID P. HOWELLS, Editor

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### SIGNIFICANCE OF JOSEPH SMITH'S FIRST REVELATION.

[CONTINUED FROM LAST ISSUE]

Of the changes that occurred in religion, not only in the form of the Church organization, but also in the fundamental principles and ordinances, it will be sufficient here only to mention some of the more important of these. It is not urged that the apostasy came about all at once, that men retired at night Christians to find themselves next morning outside the pale of the church; or even that it occurred in one generation. The change happened gradually as day fades into night. During the first three centuries after Christ, the Church was harassed and persecuted by Jew and Gentile, and thousands were put to death. In their scattered and unsettled condition it was impossible for the leaders to exercise personal supervision over the Saints. Hence, little errors crept in here and there, which in time became a fixed part of religion. In those perilous times the quorum of apostles was not perpetuated; and when these died, there was no supreme earthly head to teach the same inspired doctrine to all the separate branches. And when revelation ceased, men soon began to look for reasons why it was no longer necessary. These different Christian societies

left to themselves, dwindled away from the truth, step by step, and in separate paths, till, under the "bishops" of Rome, a great many of them were brought to a reasonable harmony of doctrine, but not to the original way. Then followed those days of peace, when the Church suffered more alterations from its contact with Paganism than it had through the period of its gloomiest persecution. The Empire became "Christian," the Church became popular; the divine precepts of Jesus were "received" by heathen minds where they were gradually remoulded into a form which its divine Founder would have been unable to recognize; concessions were made to the unbelievers in order to bring them into the fold; doctrines were changed; worship was made more gorgeous to correspond with what the new converts had been accustomed to; the absurd and unscriptural doctrine of trans-substantiation and the elevation of the host was introduced; immersion became sprinkling; the baptism of adults was succeeded by the baptism of infants; the simple and lucid idea of the Godhead became a hopeless muddle in minds that had been used to the sophism of the Neo-Platonic philosophy; bishops lost the standard of judging truth; and the whole procession of pompous and glittering error marched down the centuries, accumulating in kind as it went, until almost every remnant of Christian truth was overwhelmed in the darkness of the Middle Ages.

All this the Protestants will admit and the Catholics cannot deny. And yet Protestants and Catholics alike continue to adhere to their peculiar forms of religion; the latter because they cannot see that their dark history denies them the honor of being the depository of God's truth, the former because they imagine that the Reformation corrected these abuses and restored the pure flame of the Primitive Church.

But a little reflection by the light of this latter-day vision, will show how utterly untenable such a position is. In view of the history of the "Christian Church," how could the authority of the holy priesthood have been transmitted through such unholy vessels as we know existed in the medieval clergy? That, after all, is the vital question, not the external changes, nor even the changes in principle, great as these were, which have taken place in religion; for these are simply indications of a lack of divine authority. That is the question, too, which "Mormonism" asks the religious world. Everything else may be brushed aside, in this controversy, as of comparative insignificance. In vain is it that ministers in the churches of Christendom point to the commission of Jesus to His Apostles. That was given alone to them, the eleven as they sat with him upon the Mount of Olives. In vain, too, may Protestant clergyman invoke the aid of tradition and say that they obtain their authority from the Apostles through the Catholic Church. The Roman hierarchy cut them off as apostates and delivered them over to the buffetings of Satan, and hence whatever divine calling they formerly held was revoked by their act of severing themselves from the see of Rome. But in vain likewise may the Catholics them-

selves point to their long line of succession from St. Peter to Pious the Tenth. For even if it were certain that the chief of the Apostles held the Roman bishopric, and if, moreover, there were no fatal gaps in this long succession, it is impossible that the Priesthood of the Son of God should have flowed down to us through such a corrupt channel as extended from the days of the Apostles to our own. And since both Catholics and Protestants scorn, not only the fact of new revelation, but also the need for any, it is perfectly clear that they are altogether without divine authority. It is doubtless true that the Protestant "Reformation" and what is termed the Catholic "Counter-Reformation" looped off a good many excrescences modified a few ceremonies, and purified morals in the church. But this did not, and could not, restore the priesthood. That could be done only by a reopening of the heavens and a bestowal of it upon men by those who unquestionably held it anciently. Such, pressed to its last analysis, is the meaning of the apostasy—the great significance also, to the world, of this first revelation to the modern Prophet.

In the next place, this vision was a corrective of many false notions that had grown up between this and the apostolic age respecting the personality of God and the nature of the Godhead. Jesus taught that "to know" the Father and the Son is "life eternal." But in no respect has modern Christianity departed farther from the truth than in this particular. The Christian God of today no more resembles the God of the Bible than the incoherent utterances of the idiot are like the profound and subtle reasonings of the philosopher. Instead of the vague and formless deity that apostate Christianity has conjured up out of the depths of pagan philosophy and mysticism, we have in this revelation a clear and distinct personality, not only of the Son, but also of the Father. This is why the angel of John's Revelation, who in the last days was to deliver his message to "every nation, and kindred, and tongue and people," crying with a loud voice: "Worship Him that made the heavens and the earth the sea and the fountains of water;" and it was the task of this first vision to veer the ideas of mankind round to the true God from the "incorporeal," "bodiless and passionless" being of the modern world. With respect to the unity of the Godhead there is a similar divergence from the Scriptural doctrine. The almost universal opinion of Christians today is, that there are three Gods mysteriously fused into one personality; in other words, that there are three Gods in one. "There is one person of the Father, another of the Son, and another of the Holy Ghost," is the contradictory statement of the Athanasian creed, which is considered orthodox by most Christians; "and yet there are not three eternals, but one eternal."

But this vision of the modern Prophet reveals clearly the mystifying effects and the absurdity of such a conception, if it can really be called by so definite a term, and brings out the Scriptural doctrine in a way that cannot be mistaken. In the first place, God wears the same form that man does. That is to say, He is in bodily

form, has a body of flesh and bones like man's, with this essential difference, however, that God is perfect and glorified and immortal. And this applies to both the Father and the Son. In the next place, these two Personages are as separate and distinct as any two human individuals are. Two heavenly Beings appeared to Joseph, and one, pointing to the other, said, "This is My Beloved Son." There is no vagueness here, no mystic and unintelligible union; there can be no occasion for refined quibbling over this revelation. Men might dispute concerning the apparently plain declarations of the Scriptures, but here was no possibility for misconception or difference of opinion. Here was a fact as well as an expression.

Indeed, in this first vision of the Prophet's there is essentially a reinforcement of the great fundamentals of the Christian faith. "Mormonism," in this revelation, came forward as a reaffirmation of Bible doctrine; It declared substantially to the world; "You have departed from the truth, and made the word of God of none effect by your traditions. You have not believed the Scriptures, else you would long ago have settled your differences. You have not believed in the efficacy of prayer. You have spurned the only source of wisdom, and have gone after the opinions of men, which have led you woefully astray. But the Bible is true; there is efficacy in prayer. Moreover, you have denied the need of revelations, visions, miracles, when you had no authority in the word of God for doing so. These things are as necessary now as they ever were at any time in the history of the world." Such, in brief, is the message of "Mormonism" to the world in this revelation.

It is not contended that these points which we have enumerated were new to the world. On the contrary, it is admitted that they are taught in the Bible. But the value of the vision is not lessened to this generation on that account; it is still a revelation in the full sense of the term. For in everyone of these particulars the Christian world had left the way of truth, and it was in essentially the same condition, so far as these doctrines were concerned, as it would have been if these important truths had not been set forth in the Scriptures. A profound quiet had settled down upon the soul of man which exercised a deadening influence over him religiously. He looked but saw not; he had ears but heard not; he had a heart, but was totally unable to comprehend. What was needed, therefore, was a voice to break the stillness, a bold statement of these facts in tones that no one could misunderstand. And this was a part of the mission of the Prophet Joseph, which he accomplished with singular fidelity and power.

In view of all these things we can better comprehend the fact that the Father and the Son visited the earth on this occasion. Such a thing, so far at least as we have any information, had never occurred before in the history of man, though we read of instances where each appeared separately. This vision was to notify the world of certain important facts, concerning the creeds of men, the true nature of God, the opening of the new Era, in preparation for the second coming of Christ. In a word, the Dispensation of the

Fulness of Times was ushered in by this revelation. This is why the Father and the Son appeared, and why, too, the Prince of the air sought so desperately the destruction of the instrument of this great restoration on the very threshold of this mighty epoch.

NOTE.—The revelation referred to above was published in numbers eleven and twelve of THE MESSENGER and can be found in the Pearl of Great Price. This installment concludes the articles on the “Significance of Joseph Smith’s First Revelation.”

### CHRISTIAN DOCTRINE RESPECTING GOD.

The scriptural doctrine in regard to God—and of course, that is the true Christian doctrine—is this: There is a being of infinite goodness and power, in form like man—for man was created in his image—who, with His Son, Jesus Christ, and the Holy Ghost, constitute the great creative and governing power or grand Presidency of the heavens and the earth. As persons, the Father, Son and Holy Ghost are separate and distinct, yet one in attributes, one in purpose; the mind of one being the mind of the others.

That they are distinct and separate as persons was plainly manifested in the baptism of Jesus. On that occasion, as Jesus came up out of the water, John saw the Holy Ghost descend upon him, and at the same time the voice of the Father was heard speaking from heaven, saying: “This is My beloved Son, in whom I am well pleased.” Here we see the persons of the Godhead present but distinct from each other. Stephen, the martyr, in the presence of the angry crowd which took his life, saw the heavens open and “Jesus standing on the right hand of God.” Here, too, the Father and the Son are seen and, according to the testimony of the holy man, they are distinct persons.

Yet Jesus said to the Jews, “I and my Father are one. \* \* \* \*  
\* \* Believe that the Father is in me and I in him.” But this oneness cannot have reference to the persons of the Father and of the Son, which we have seen are distinct. Their oneness, therefore must consist in a unity of attributes, purposes, glory, power. Jesus in his great prayer just previous to his betrayal, said, in praying for his disciples: “Holy Father, keep through thine own name those whom thou hast given me, that they may be one. \* \* \* That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.” Clearly it was not the uniting of the persons of his disciples into one person or body that Jesus prayed for; but He would have them of one mind and one spirit, as He and the Father are one. So also He had no wish that the person of one of His disciples should be crowded into that of another, and so on until they all became one person or body—but “as thou, Father, art in

me, and I in thee." That is, while remaining distinct as persons, the Messiah would have the mind or Spirit of God in his disciples as it was in Him, and as his was in the Father, that God might be all in all—the Father to be honored as the head and worshipped in the name of the Son; and the Holy Ghost to be revered as the witness and messenger of both the Father and the Son—the bond of union between God and men, as it is between the Father and the Son; in one word to be God in man.

Each of these persons in scripture is called God; and taken together they are God, or constitute the grand Presidency of heaven and earth, and as such are one, as well as in attributes.

The spirit of the Son had an existence with the Father before he was born in the flesh, and indeed it was by him, and through him—under the direction of the Father—that the worlds were made; "and without him was not anything made that was made."

Such is the simple doctrine of the Godhead taught to the primitive saints by the apostles. It was implicitly believed as God's revelation to them upon the subject and they were content to allow the revelation to excite their reverence without arousing their curiosity to the point where men of finite minds attempt to grasp the infinite, or circumscribe God in their understandings. In a short time, however, a change came, and men sought to explain the revelation that God had given of himself by the vain babblings of pagan science; and that led not only to much contention within the church, but to the adoption in the Christian creed of erroneous ideas in respect to Deity.

NOTE.—The doctrine taught in the foregoing epitome can be verified by the following passages of Scripture, viz: Gen. 1: 26, 27; Heb 1: 1, 2; Matt. III: 16, 17; Acts VII: 55, 56; John 14, 15, 16 and 17 chapters; Heb. 4: 2; John 1:3.

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### MODERN IDOLATORS.

Rev. Dr. Samuel T. Carter, himself a Presbyterian, openly declared a short time ago that the "God" believed in and worshipped by the Presbyterians is not the God of the Bible, and added that thousands upon thousands in the Presbyterian church hold with him in this respect. To quote his words: "There never was, there is not now, and there never will be such a God as the God of the Westminster Confession. To me this whole subject is a matter of truth or falsehood. To my mind the character of God, as portrayed in our received confession, is simply false. And the matter appears to be of greatest importance, because I believe that the biggest and worst lie of all the big, bad lies of the world is the lie about God. And I am not alone in my convictions as to the falsity of the confession. Thousands upon thousands in the Presbyterian church hold with me in this respect. I heard a prominent Presbyterian preacher say in a sermon: 'The trouble with the Westminster Confession is not this statement in it or that, but that there is no heart in it at all, and we never look for a heart in it.' No words

could give deeper condemnation of the Confession. The Confession has a God without a heart, and nothing is so terrible as a universe under a God without a heart. This is a glorious universe, because it is a universe under a God with the biggest heart of all. Put the Westminster God on the throne and we choose annihilation. The conservatives are engaged in a hopeless endeavor to keep the God of Confession on the throne of absolute dominion. Let them have done. It is like trying to substitute Aaron's calf for the God of Sinai. And let there be an end of making heretics of the apostles of love. We want a thousandfold more faith and trust in the unspeakable goodness of God. Let the reign of love begin." Slowly but surely the Scriptures are being fulfilled. The knowledge of the true God has come into the world; that knowledge is spreading, and will continue to do so until "all shall know him from the greatest to the least."—*Millemal Star*, Dec. 27, 1906.

### OLD FOLKS' DAY AT LAGOON.

This year's "Old Folks' Day" at the Lagoon is the twenty-fifth annual celebration of what has become a great and unique Utah holiday. Born in a spirit of showing the gratitude of the strong for the weak, who spent their strength pioneering the west. The holiday has grown to such importance that more than 1,100 old folks passed through the Lagoon gates, stepping lively despite walking sticks and sometimes crutches, and each one bringing a helpful smile and a wealth of gray locks to testify to many years well spent.

The old folks were guests of Davis County. Arrangements for their entertainment were most complete and successfully carried out. A host of beautiful young women and girls, dressed in white, moved about, showing every attention to the honored guests, and the smiles which lit up the countenances of the aged men and women showed that their hearts were touched with the kindness shown them. In addition to the dinner a program was rendered. Prominent among the numbers was a solo, "America" by Mrs. Rachael Whipple. Mrs. Whipple is ninety years of age, but she sang the national hymn in a clear voice and true to the key. The program consisted of recitations, solos and burlesques. Addresses were made by President John R. Wiinder, Joseph H. Grant, Simon Bamberger and others.

Among the number were several who have passed the ninety-year mark. There was Margaret Hart, who was born in Scotland January 13th, 1813; Nathan Tanner, who was born in New York state the same year; Miriam Chase, aged 94; "Uncle" Manning, the aged negro who waited on the Prophet Joseph Smith; Samuel Bryson, aged ninety-two; and Elizabeth Babbitt, who was born in 1817. The oldest person on the grounds was Mrs. Ann Marsh, aged ninety-six. Mrs. Marsh was born in England November 4th, 1811. W. R. Rice, one of the original pioneers, and the man who threshed the first bushel of wheat in Utah was also in attendance.

### VISIT TO TAURANGA.

After 10 years absence from Tauranga, we have been favored with a flying visit from President Hardy. He was accompanied by Sister Hardy. Unfortunately the weather was anything but favorable for getting around with any comfort. The President and Sister Hardy held services at the Judea village Sunday, when several members were added to the church. Sister Hardy's eloquent advocacy of the gospel was greatly appreciated and her kind and genial manner will insure her a warm welcome should her visit at any future time be repeated. They stayed with us five days and left Monday morning via Rotorua in company with Elders Southwick and Morrell.

Tauranga, Aug. 21.

David HALL.

### CONFERENCE REPORT.

**Waiapu-Mahia.**—Elders H. D. Haight and Wm. H. Dickson recently made a fairly successful trip down the east coast, they performed two baptisms, Elder Dickson officiating. Elders Layton and Larson held a priesthood meeting in the Mahia end of the district, to settle troubles existing among the members, and to make definite arrangements for the semi-annual conference to convene September 14th and 15th, at Kopuawhara. Elder A. E. Anderson has been changed from doing carpenter work to traveling among the natives of Waiapu. After a slight sickness Sister Edna Dickson has again resumed her work. Elder Geo. B. Andrus is very patient in his isolated situation. His efforts of last season in gardening proved very successful. It is not uncommon to see the natives going to him for pumpkins, sweet potatoes, corn, etc. He has indeed shown to the people of that part that with a little toil their land will produce a more profitable crop than blackberries.

LEHI LARSEN, Conference President.

### DEATH OF DOUGLAS A. SWAN.

Last mail brought the sad news of the death of Douglas A. Swan, a well known Salt Laker. The direct cause of death was erysipelas, brought on by a severe chill. Mr. Swan was a native of Edinburgh, born January 5, 1849. He accompanied his mother to Utah in 1863, the father remaining in Scotland on a mission. The deceased was among the first "Mormon" Elders to do missionary work in Australasia. He performed a mission to these parts in the early "seventies" when transportation facilities were rather crude and the cost of passage from San Francisco to Sydney was about one hundred pounds sterling. After receiving an honorable release from missionary labor, he returned to Utah where he has since held many positions of trust and responsibility in local banks and railway offices. We condole with the bereaved wife and family of the departed.

# TE KARERE.

E RUA NGA PUTANGA I TE MARAMA.

RUWHARA K. HARI, TUMUAKI MIHANA, Box 72, AKARANA

*E kore hoki ahau e pai, e aku teina kia kuare koutou ki tenei mea ngaro, kei mea koutou he matau koutou; kua tau te pakeke ki a Ihairaira, mo tetahi wahi, kia riro mai ra ano te whakanuinga o nga tauwi, Ko reira a Ihairaira, hatoa ora ai.—Roma. 11: 25-26.*

Nama 15.

AKARANA

AKUHATA 31, 1907

## HE KORERO NA HOHEPA METE.

[I tuhia tenei e Hohepa Mete ano, i te tau 1838.]

He maha no nga korero teka me nga aweketanga a nga tangata kino kua whakahorapatia nei ki te ao mo te whakahokinga mai o te Rongo-pai, me te whakapumautanga ano hoki o te Hahi i enei nga ra o muri nei, i tuhituhi ai ahau i enei korero. Na i titaritaria atu enei korero katoa hei whakahinga i te Hahi, hei whakanoa, hoki i te ahua o te Hunga-tapu, me te whakamate ano i te horapatanga o te Ronga-pai ki te ao, mo konei ra tenei korero, hei whakamohio i nga tangata katoa ki te tika o tenei Hahi, hei whakawhiwhi ano hoki i nga kai kimi i te pono ki nga mea tika mo tenei Hahi, moku ano hoki.

Ka tuhi whakatepe atu ahau i nga mea o te timatanga rawatanga o te Hahi, a mohoa nei me nga whakakitenga ano a te Ariki ki a au koia nei e waru tau i muri iho i te whakatunga o te Hahi.

I te tau 1805, i a Tihema 23, ka whanau ahau ki te takiwa o Weramota, he teta no Amerika. I a au ka tekau tau ka haere toku matua a Hohepa Mete ki te teta o Niu Ioka. Tekau ma tahi te tokomaha o te hapu o toku matua.

I muri i to matou hekenga ki Niu Ioka, ka puta mai he ohorere nui ki reira mo te karakia atu ki te Atna. Ka timata i te Methodist; otiia, kihai i roa kua uru nga hahi katoa. Ae ra kua pokaikaha nga hunga katoa o reira i tenei ahuatanga, a ka huihui mai nga tangata ki te wahi o nga tautohetohenga, whakarongo ai; ka puta mai he titoretanga nui he mea na te tini o nga whakaakoranga ke mo te mea kotahi, mea tekateka noa, e rapu ana ia tangata ia tangata, ko tehea te mea tika, no te mea e kiia ana e tenei e tenei ko tona te mea tika a ko to tera he mea no te rewera, a penei tonu ai nga whakaaro o te

katoa, kua puta he awangawanga ki te hinengaro o te tangata, a ka rere matapo noa ratou e kimi ana i te pono,

Ahakoia te aroha nui o nga mema o ia hahi o ia hahi ki o ratou hoa, me te aroha hoki o nga minita ki o ratou kahui, me to ratou hihiko ki te hapai i te mahi a te Ariki, ka matoke te aroha mo te tangata ki te puta atu ia ki waho o tona hahi ki tetahi atu, a he nui te ngangau, a ka tautohetohe nga minita ki a ratou ano me nga mema hoki ka totohe ki tona hoa ki tona hoa, a nawai a ka ngaro te te aroha pumau.

Tekau ma wha oku tau i taua wa, ko toku whaea me oku tuakana tokorua me toku tuahine, kua uru ki te hahi Perehipateriana. I tenei wa ka hurihuri ahau i nga tikanga o nga karakia katoa, a kua kore ahau e mohio ko tehea te ara tika hei haerenga moku, a ahakoia ka pawera toku ngakau a ka pororaru toku hinengaro, ka haere tonu au ki te whakarongo ki nga kauwhautanga a nga minita. No te roanga ka whakaaro nui ahau ki te hahi Methodist, a ka ahua hiahia ahau kia uru ki taua hahi, heoi, na te nui o te raruraru me nga pohehe o nga minita, kihai ahau i kaha ki te whiriwhiri ko tehea ana te hahi o te Ariki.

Kua pokaikaha toku hinengaro i te nui o te ngangau o nga tangata Ko nga Perehipateriana i whakahe i nga Papatiti me nga Methodist a i whakapaua e ratou to ratou kaha i te whakateka i nga tikanga o aua karakia ki te aroaro o te iwi. Otira pera ai nga hahi katoa ki te whakahe i era atu hahi a ki te whakapumau hoki i nga tikanga o tona ake o tona ake.

I waenganui i tenei tautohetohenga me tenei ngangaunga, ka ki ake ahau ki ahau ano, me pehea ahau. Ko tehea o enei katoa te mea tika? He teka ranei te katoa? Me he mea e tika ana tetahi, tehea ia, a me pehea ka mohio ai ahau? Na i ahau e kimi ana iraro i tenei pouritanga, i a au hoki e "puhia ana e nga hau maha o te whakaakoranga" o nga minita, i tetahi ra i a au e korero ana i te pukapuka o Hemi ka tupo no ahau ki tenei oranga ngakau, nana: "Ki te hapa tetahi o koutou i te matauranga, me inoi ia ki te Atua e homai nui nei ki te katoa, a kahore ana tawai mai; a ka homai ki a ia." Hemi 1: 5.

Katahi ano ka penei te putanga mai o te karaipiture ki te ngakau o te tangata i runga i te mana nui, i tomokia a roto rawa o toku e tenei, a ka hurihuri tonu toku hinengaro mo enei mea, me te mohio ano ahau, o nga tangata katoa, ko a au tetahi e mate ana ki te matauranga o te Atua, ina, kihai ahau i mohio me pehea, a ki te kore ahau e whiwhi ki te matauranga i te Atua, ka kore rawa ahau e mohio; no te mea he rere ke tonu te tangohanga o nga karaipiture e tenei e tenei o nga minita, no, kihai ratou i kaha ki te whaka-whirinaki ki nga karaipiture hei whakamarama mo tetahi take.

No te roanga, ka whakaaro penei ahau; me noho tonu au i roto

No te roanga, ka whakaaro penei ahau, me noho tonu i roto i te pouritanga me te pororaru, me whakarite ranei e au nga kupu a Hemi, nana, "inoi atu ki te Ariki," ka penei oku whakaaro, ki te mea ka homai e te Atua te matauranga ki te tangata e hapa ana i te matauranga, a ka homai nui mai, a kahore ana tawai mai, ka whakamatauria tana kupu e au.

Nawai a ka tutuki oku whakaaro, a ka haere ki te puia rakau ki te inoi. A he ata no tetahi ra ataahua i te timatanga o te tau 1820. Katahi ano ahau ka inoi penei, a ahakoa te maha o oku raruraru me oku mamaetanga kihai ahau i inoi penei.

[TARIA TE TAPIRI.]

### HE WHAKAHOKI KUPU.

KI TE KARERE:

Panuitia atu nga korero i raro iho nei. E Koro, e te Atirikona Kereihi. Kua kite iho matou i tou panui e mau nei i te *Pipiwaharourua*, nama III. E whakaatu ana koe i te timatanga mai o te Hahi hou o te "Moromona," me nga mahi kikino a taua Hahi. Na, e koro ka nui toku pouri mou e whakaatu mai nei i te nui rawa o tou puhaehae, i pohehe pea koe e korero ana koe i nga korero tika E koro, ata peehia iho tou ngakau rewera ki raro. Kei te nui noa atu to matou mohio ki tenei Hahi. Na te Atua te mana i hoatu ki tana Poropiti ki a Hohepa Mete, kia whakaturia tona Hahi ki te ao; me he mea na te tangata te mana, kua taea noatia atu te penei me to kupu, e ki nei; tenei te whatiwhatia mai nei i tawahi. Otira, e koro, ko aua kai whatiwhati e whakaaaturia mai nei e koe; he pena tou i a koe, he minita, he puhaehae ano te take. Na, maku e whakaatu ki a koe no te Atua te mana i whakaturia ai tenei Hahi; e hara i te pena i tou hahi; na Henare tuawaru nei te mana i whakaturia ai.

E ki aua ano koe takirua ai te haere o aua minita: na e koro kei te rite ra tena ki ta te paipera; kaore ia ki tau; me utu koe i te tau, me i kore te utu mou i te tau, kua riro mau e ki; kaore ana he Atua, ina hoki, kaore koe e whakapono ana ki nga merekara. E ki ana ko pinono ai he kai ma ratou i nga tauwiwi. E koro katahi ano pea te mea whakamiharo ko tenei, ko te whakarereanga atu aua Minita i a ratou wahine me a ratou tamariki, me o ratou moenga papai, me a ratou kai papai, a ka haere mai nei ki tenei whenua ngaua ai e te hemokai, me te maeke raua ko te maku me te paru, a, he pinono kai te take, e ai ta Kereihi. E koro, katahi ano pea nga minita kuare ko a te Atua Minita. Otira, e koro, kei te akona tonutia matou kia mohio he tinana tonu to te Atua, kaore ia ki tau; me whakapono te tangata ki te "Kaore kau." E koro, ko tenei Hahi he

mea whakatu ki runga i te turanga o nga Apotoro ratou ko nga Poropiti ko Ihu Karaiti ano te tino kamaka, no reira uru mai, kaua hei whakaaro atu ki nga turanga rangatira, kaua hoki ki o koutou na utu e hoatu nei e nga tangata. Erangi, ko nga turanga rangatira me nga utu a te Atua hei tumanakotanga atu. E hara tenei wa i te wa e utua ai nga kai kauwhau, ko te wa ano tenei i kiia nei e te raiti; he mea hoatu noa kia koutou, me hoatu noa hoki e koutou. Na, i whakaritea tenei e nga Apotoro. Kaore rawa ratou i tono kia utua ratou e nga tangata mo ta ratou kauwhautanga atu i te Rongo-pai. E pera ke ana hoki te ritenga o nga tangata e mahi ana i a te Atua nei mahi, ma te Atua ano e utu. Heoi ano.

Tukupoto, Waikato.

NA PAORA HOPERE.

### HE RONGO HOU NO TE AO KATOA.

Kua puta he hau nui ki Amerika tekau maero te roa, kotahi maero te whanui o te whenua i whakangaromia rawatia e taua hau, i tahia atu nga whare nga hoiho me nga mea katoa i tona ara, a e rua tekau ma tahi te hunga i mate, haunga he tokomaha i whara, a ko etahi era ano e mate atu.

Ko tetahi tangata ia i kite i te tupuhi e haere mai ana, no, ka oma atu ia me tona hapu ki te rua i raro i tona whare, haunga tetahi o ana tama, na ka kawea atu e te hau tona whare me tana tama, nawai a ka kawea mai hoki tona hoiho i roto i te whare hoiho a makere ana ki te rua ki runga ki nga tamariki tokorua a mate rawa ana raua. Nui atu i te rua tekau ma rima nga whare i hinga i te hau, a kawea atu ana ki tahaki, takoto ana.

Kua mate tetahi tamaiti o Hauraki, na Totaia raua ko Panekana tenei tamaiti. I mate ai ia i te 17 o Akuhata nei. I whanau ai ia i te 20 o Tihema 1906. Ma te Atua e whakamarie nga ngakau o nga maatua me nga whanaunga aroha i roto i tenei pouritanga kua tau iho nei ki o ratou ngakau.

NA ELDER JESSE MCBRIDE.

Kua tae mai te rongo mo tetahi kohurutanga weriweri, no te whenua o te Wiwi ara, no Monte Carlo, koia tetahi taone kino ki te purei moni, ka mene atu ki reira i te ao katoa nga taone me nga wahine purei moni, i reira hoki tetahi wahine whai moni ko Levin te ingoa, ki te whare o Kuura raua ko tana wahine he hunga purei moni hoki raua, na he nama ano to raua ki a Levin, na ka kohurutia ia e raua a huna ana ki to raua ruma moe, ka roa e huna ana na kua mau raua ki te whare herehere.

I roto i te nupepa o Ahuhata 26 te ki, kua whaki mai a Kuura, e toru tekau ma iwa poua tona nama moni ki a Levin, a i riri rawa ai ia mo te tononga a Levin kja whakahokia mai tana moni; i nga-ngari ai raua, a na nga kupu kikiino i kohurutia ai a Levin.

Kotahi mano e waru rau pauna te nui o ana taonga, haunga nga moni e £450 e puta a tau ana ki a ia. Kati.

Na he whakaaro tenei na matou, ko tetahi tino hua e puta mai ana i tenei mahi whaka-te-rewera, he whakaapeau ke i nga whakaaro tika o te tangata, he tinei i te wairua o te Atua, ina, e kore ano e totohe tonu te wairua o te Atua ki te tangata. A ki te mutu te tahe o te wairua ki te tangata ka hohoro ratou ki te whakangaromanga, na he mahi whakangaro hoki te purei moni; ina hoki te tini o nga kohurutanga, nga whakamomoritanga, ina era atu tini tu mahi kino e nana ana ki nga wahi katoa o te ao. E nga teina me nga tuahine whakaputaina o koutou kaha kia whakarerea enei mahi wetiweti. Kahore oti koutou i te mohio, e whakapakoa ana koutou i te wai o te aroha i roto o te ngakau? He mea na te purei moni, purei hoiho ranei.

Kua tu he pakanga nui ki Aerani i waenganui i nga tangata mahi o Perepaha me nga pirihihana ratou ko nga hoia. he "taraiki," te take o te riri, i tonu nga kai mahi kia whakanuia to ratou utu. I karangatia nga hoia hei tiaki i te taone, tae ana ki te 3000 te taua, a huihui ana nga wanine a nga kai mahi ko nga wahine ratou ko nga tamariki ki mua me nga tane ki muri ka whiu kohatu mai ai ki te taua. He tokomaha nga hoia i whara. No tetahi ra ka pokea nga hoia, na ka whakahaua e nga apiha, kia puhia, a hinga ana he tokomaha nga wahine nga tamariki. Ka mau te rongu inaianei.

No te kino o nga tangata o nga Moa ki etahi pakeha e hanga ana i tetahi wapu kohatu ki Casablanca he taone no Morako, ka whakamatea nga pakeha tekau ma toru. Kati. Kei te whawhai ratou inaianei. He maha nga tangata o te Wiwi kua tae ki tana taone, a kui nui te parekura nukn atu i te 1000 o nga Moa kua mate. Kei te huihui nga hapu Maori ki waho o te pa, ki te ahua-tanga tera ano e nui te raruraru.

No te 25 o Ahuhata ka whakaeketia e nga moa nga whare e wha, a ka toua ki te ahi, me i reira ka pupuhi mai te kai-puke whawhai o nga Wiwi o roto i te Fokoru e tau ana a whakangaromia ana tetahi pa ko Kahyle te ingoa. Kua kiia hoki a Mulai Hafid e nga moa ki te tonga. hei kingi mo ratou a kei te

haere ana ratou ki te pa o Casablanca. E whakataka ana nga Wiwi i nga taua, e rua mano tangata, hei tono atu ki te whawhai ki nga Moa, ki te hiahia ratou.

### HE PATAI MO TE HAHI TIKA.

He korero no te hiku o te ika nei, he whakaaturanga i nga mahi a te Hunga-tapu i roto i te Hahi o Ihu Karaiti.

I ahau e noho ana i te kainga o nga whanaunga o toku hoa wahine i te Ngaere, he waahi no Matauri Bay, i te tau 1898. I taua wa kihai ano ahau i whakapono, e, ko te Haahi o te Karaiti tenei e kiia nei ko te Haahi "Moromona," i taua wa e mea ana ahau e hara taua Haahi i te mea e pouo ana. Te Apotoro a Paora i tuhi atu ia ki a Timoti i tana tuhinga tuarua i te toru o nga upoko i te 16 o nga rangi i mea ia. "Na te ha o te Atua nga karaipiture katoa, a e pai ana hei whakaako, hei hopu i te he, hei whakatikatika, hei whakaako ki te tika." Koia i runga i taku pohehe mo taua Hahi me nga mahi e mahia ana e nga kai kauwhau, ka whakaaroaro ahau, ka huri ki nga karaipiture, ma reira e homai he whakatikatika.

I titiro ahau i te rua tekau ma wha o nga upoko o Matiu, kei reira etahi kupu mo te mutunga o te ao, me nga tohu hoki o te mutunga. Ko etahi o aua tohu kua puta, kua tupono ki a tatou i enei o tatou ra. Kei te rangi tekau ma wha o taua upoko i mea; "E kauwhautia tenei rongo pai o te rangatiranga puta noa i te ao, hei mea whakaatu ki nga iwi katoa, ko reira puta mai ai te mutunga.

Koia e pono ana, koia tenei, ko te Hahi o te Karaiti, e kauwhau nei ratou i te Rongo-pai pouo. Ko te Rongo-pai i whakaaturia e te Ariki i taua rangi, koia te Rongo-pai ma tetahi anahera e kawe mai, e whakaturia, e ki ana a Hoani. Whakakitenga 14: 6. E whakatika ana ahau, na te Atua ratou pononga, ara, nga kai-kauwhau o taua Hahi, me nga mahi e mahia ana e ratou i runga i nga mea e whakaponohia ana i roto i te Rongo-pai i enei katoa.

Ka whakapono ahau ki te Rongo-pai, ka iriiria ahau i te tekau o Tihema 1898. He ture hoki na te Atua, me iriiri kia whiwhi ai ki te murunga hara, he mea kia riro mai ai te Wairua tapu, a ka whiwhi ahau ki aua homaitanga, a he maha nga hunga i uru mai ki te Hahi i a au e kauwhau ana, he maha nga turoro i whakaorangia i o ratou mate. I a Tihema, 1906, ka tae mai he waea ki ahau no Kaeo, e 80 maero te roa o taua kainga, e mea mai kia haere atu ahau kia whakawahia tetahi o te Hunga-tapu; i tae atu ahau ki taua tono, he mea miharo tona oranga i taua mate. I a Hune 1907, ka pa he mate kino ki nga tamariki tokorua a tetahi tangata ko Pene Waenga te ingoa, no te Hahi o Ingarangi aua mema. I hiahia taua turoro kia whakawahia ki te hinu-tapu. Tirohia Hemi 5: 14. E mea ana ia; ki te turorotia tetahi o koutou me karanga ki nga kanmatua o te

Hahi ma ratou e inoi whakapono ki runga ki a ia me te whakawahia ia i runga i te ingoa o te Ariki. He kaumatua hoki ahau no te Hahi o te Karaiti; he mea tino whakamiharo ki te hunga o waho tona whakaoranga e te Atua.

I te 10th o Akuhata 1907 ka iriiria tetahi o aua tamariki; kei te nui nga mahi a te Atua e mahia ana e ana pononga i tenei takiwa. E nga hunga kua whiwhi ratou ki TE KARERE e patai ana ahau kia koutou, ma koutou e whakautu mai; ko enei patai ma nga tangata o waho o te Hahi "Moromona" e whakautu. Tuatahi; no te Atua ranei nga Hahi katoa e kiia nei he Hahi e karakia nei? mehamea e tika ana me whakamarama i nga karaipiture me e he ana mau e whakahe nga karaipiture. Tuarua me he mea kotahi ano Hahi, koia tehea i enei hahi tinitini? Tuatoru he aha i penei ai. Me haere ki te kareti whakaako ai ki te mahi minita ma te Atua; te pera ai me era minita a te Ariki. I mua kihai i kura kihai i maumau taima ki te whakaako. He mea iriiri ka whakapangia mo te hoatutanga o te Wirua-tapu, timata tonu atu ki te kauwhau i te Rongo-pai. Nga Mahi; 9: 18-19-20. Kati. Ka nui enei patai mo tenei taima ki te whakautu mai tetahi, me tuhi nga upoko me te rarangi o nga karaipiture hei whakatika i ana kupu, ara, hei whakamarama i te take i ahei ai kia tini nga Hahi; kia kotahi ranei Hahi; i tika ai ranei me haere ki te kareti, i tika ai ma nga karaipiture etahi whakatikatika he mea Atua hoki.

NA NGAPUHI RENATA.

Waiharara North, Aug. 12, 1907.

He koanga ngakau i taku hokinga mai i te kauwhau i nga tikanga o te Rongo-pai i nga takiwa o runga. Ka tika ahau ma Kaipara, i tae atu ahau ki Kakanui i tutaki ahau ki nga Hunga-tapu o reira. Kei te mau tonu to ratou whakapono ki nga tikanga o te Rongo-pai, kei te kaha hoki ratou ki te huihui i nga wiki ki te karakia, e wha nga ra i noho ai ahau ki a ratou.

Ka haere mai ahau e toru po ki te huarahi ka tae mai ahau ki Takahiwai, ka tutaki hoki ahau ki nga Hunga-tapu o reira; kei te tino pai ratou, kei te kaha hoki ki te huihui i nga wiki ki te karakia tera noa ake te miharo ko nga tamariki o te Hunga-tapu; nui rawa atu to ratou kaha ki te waiata i roto i te reo Pakeha, ki te korero pukapuka hoki i roto i te kura hapati. Koia te taurua pai rawa. Kati. I tae mai ahau ki taku kainga ake ka nui oku whanaunga kua uru mai ki te Rongo-pai, he tino rangitara muhiu etahi, noku hapu ake, ara, ko Wiremu Poukatahi, me Hirama Piripo, me nga Ngapua Piripo, me tetahi atu kua uru mai hoki ratou ki te Rongo-pai hei tino taurua. Na konei i tino nui ai te koa o te ngakau, no te mea kei te tupu tohi te mahi a te Atua. Heoi.

NA HIRINI T. HEREMAI.

## HE WHAKAORANGA

Waimamaku, Akuhata 14, 1907.

KI TE KARERE:

I raro i nga manaakitanga a te Atua, Amine; No te marama o Mei 29, 1907 kua huri ake nei, ka pangia taaku kotiro e te mate, ona tau tekau ma tahi; he tino nui taua mate i pa nei kia ia, i te aurere tonu ia, i te nui o te mamae, i te ao i te po; i pa mai he whatuareatanga ki o maua nei ngakau; ara ki nga Maatua o te kotiro; i a maua e titiro matatau atu ana ki a ia e ngaua ana e nga mamae maha. I pa hoki ki tona matenga; me tona uma taua mate, uuku atu i te rua wiki e ngaua tonutia ana ia e nga mamae, kikino, i whakapaua katoatia hoki o maua nei kaha, mo te whakaora i a ia; te taea te aha, heoi, ka tae mai nga Kaumatua "Moromona" ki to maua whare i a Hune i te 14 o nga ra 1907 i te putanga mai ka ohorere toku ngakau i te hari, i ahau e noho pouri ana; i te nohonga ki raro i mihi atu maua. I whakamaramatia e ahau tona mate ki a raua; i ki atu hoki ahau ki a raua; "me he meakei a korua te mana o te Atua; whakaorangia tenei turoro e korua, 'ka mea mai raua; i haere mai maua ki te kauwhau i te Rongo-pai a te Atua; kua whakahokia mai i enei nga ra o muri nei, a ko te whakaora hoki i nga turoro, i runga i te whakapono, tetahi o nga tikanga utu nui o te Rongo-pai tika o te Karaiti.'" No te mutunga o te karakia i te po ka whakawahia te turoro ki te hinu ki runga i tona matenga me te inoi atu ano i runga i te ingoa o te Atua kia peia atu nga mamae kino i roto i a ia, me nga putake mate katoa e ngau nei i tenei pononga ana. Otira i nui atu i enei nga kupu i whakapuakina e aua pononga a te Atua, me te whai honore ano hoki ki taku nei whakarongo atu; ina hoki ohooho ana oku nei wahi honore kore; ihiihi ana toku tinana katoa, i tino mohio ahau, kua tau iho te kaha o te Atua ki taua whakaritenga i taua po. O reira tonu iho ka whiwhi te turoro ki te moe pai, a i parangia tonu ia a puao noa i ata, i reira tonu iho te hokinga mai o tona tinana ki te ora, no tenei manaakitanga nui a te Atua; i tino rite ai te karaipiture e kii nei e Hemi. "Ki te turorotia tetahi i roto i a koutou, me karanga e ia nga Kaumatua o te Hahi; a ma ratou e inoi ki runga ki a ia, me te whakawahi ano i a ia ki te hinu i runga i te ingoa o te Ariki. A e ora te turoro i te inoi whakapono, ma te Ariki ano ia e whakaara ake; a ki te mea kua mahi hara ia, ka murua tona hara." Ko te mutunga tenei o nga whakamarama mo tenei putake. Ko nga Kaumatua i meatia ai tenei manakitanga, ko Reo Ruehe raua, ko Tari Tepene, kei te takiwa o Ngapuhi nei; e haereere ana, he mea mo te rongo pai o Ihu Karaiti. Ma te Atua tatou e manaki e tiaki Amine.

Na Wi Ngapuru.

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*"We believe all that God has revealed all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."*—9th Article of Faith.

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RUFUS K. HARDY, Mission President.

DAVID P. HOWELLS, Editor

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### REVELATION.

We desire to show in this article that without direct and continuous revelation from God, the Gospel cannot be understood and properly applied for the salvation of mankind, nor can the purposes of God be accomplished on earth. First, we take direct statements of Scripture: "Where there is no vision, the people perish; but he that keepeth the law, happy is he." (Prov. xxix: 18.) The law of God has never been kept without the Spirit of God to enlighten those who sought to keep it. The history of the human family from Adam to Noah, from Noah to Moses, from Moses to the Lord Jesus Christ, and in all subsequent ages, proves beyond cavil that where there was no vision from Heaven, no inspired voice, no revelation, the people utterly perished in darkness and unbelief. The combined wisdom and learning of men could not save them from spiritual darkness.

That there may be an authorized channel of communication between the heavens and the earth, the Lord has, whenever His Church has existed on earth, appointed men to receive His will and make it known to the people. "Surely the Lord God will do nothing, but He revealeth His secrets to His servants, the prophets." (Amos iii: 7.) This literally might be equivalent to saying that where no prophet was, there the Lord was doing nothing that would result in man's salvation. Without being technical respecting the language of Amos, the history of the world from Adam down proves his statements true. When there has been no prophet there has been no revelation from God. When there has been no revelation the people have wandered to and fro, have tossed upon

the billows of clashing opinion, perished in darkness and have been buried in the great ocean of doubt and uncertainty. On the other hand, when authorized prophets have existed among men we may exclaim with the ancient Scriptures: "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets. And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." (Hosea XII: 10, 13.) And we affirm that without prophets Israel never was preserved and never will be.

In looking over the field of mysterious sayings contained in the Bible, as well as the mystery which enshrouds many phases of human history, we are consoled by the promise of the Savior: "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known." (Luke XII: 2; Matthew X: 26; Mark IV: 22.) In this connection we may cite the fact that men by learning do not see the truth alike, they do not harmonize on the fundamental principles of the Gospel. As an example, they cannot, unaided by revelation, tell the origin, history and destiny of the American Indians.

Isaiah, over 200 years before the advent of the Messiah, foresaw the spiritual ignorance of the last days and how that condition would be overcome by the light of revelation. He prophesied as follows: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. XXIX: 13-14) By reading the context it is evident that the prophecy refers to a time later than the first coming of the Savior, and that the prediction never could be verified without direct revelation from heaven.

Paul, writing to the Hebrews, calls attention to the great truth that the method of the Lord in leading His people from the beginning has been by revelation. He says: "God, who at sundry times and in diverse manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." (Heb. I: 1, 2.) Jesus said in St. John XVII: 3: "And this life is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Paul says in I Cor. XII: 3: "No man can say that Jesus is the Lord, but by the Holy Ghost."

When Peter received a knowledge of the divinity and mission of the Lord Jesus Christ, the Savior said unto him: "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven." It required a revelation for Peter to receive that testimony. How could anyone receive that knowledge without revelation from God? The Jews saw Jesus, witnessed his wondrous miracles of healing the sick, giving sight to the blind, unstopping the ears of the deaf and even raising the dead, but all that was not sufficient. They read the ancient prophecies pointing to the birth and nativity, the birthplace, life,

ministry and martyrdom of the Messiah. Yet were they blind, with eyes to see; deaf, with ears to hear and without understanding. No reason can be assigned for the ignorance of the masses and the enlightenment of the humble fishermen other than the former depended upon the learning of men; the latter had received a revelation from God.

To place the necessity of revelation beyond question as to obtaining a knowledge of God, we quote the statement of Jesus to His disciples: "All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." (Luke x: 22.) Compare this plain, unmistakable testimony of Jesus with the assertions of modern divines, who claim that the canon of Scripture is full and that we do not need divine revelation as it was given to men in ancient days. The position of the latter simply contradicts the plainest teachings of Holy Writ. If it required revelation 2,000 years ago to know that Jesus was the Christ, nothing short of revelation from heaven will secure that knowledge now. Notice, too, the remarkable fact that notwithstanding all the personal experience of the apostles through their association with the Savior, He commanded them to "tarry ye at Jerusalem until ye be endued with power from on high." (Luke, chapter 24.) \* \* \* \*

Suppose that all that is necessary so far as explanation of doctrine is concerned is contained in the New Testament, we are then confronted with man's inability to understand what has been revealed without the light of revelation to guide the human mind in understanding and applying the truth. As proof of this I will cite the testimony of Paul: "For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. \* \* \* But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I Cor. II: 11, 14.) Jesus said to Nicodemus: "Except a man be born again he cannot see the kingdom of God." (St. John III: 3.) "No man can say that Jesus is the Lord but by the Holy Ghost." (I Cor. XII: 3.) The truth of these sacred sayings is verified by the history of the world, which has languished in darkness without revelation, as shown by previous quotations.

Another very important feature of this subject consists in the fact, that there always have been in every gospel dispensation labors to perform of a practical character, such as the building of temples, the gathering of Israel out of Egypt, the building of the Ark of the Covenant, etc., none of which could be accomplished except by direct revelation from God. We may therefore conclude that while the ordinances and doctrines of the gospel are eternal and unchangeable, the circumstances associated with the people in every dispensation of the gospel are constantly changing. The emergencies of this situation must be met, not by the dead letter of

ancient Scripture, but by present inspiration and revelation given through living oracles of God.

"By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." (Hosea XII: 13.) The prophecies of the Jewish prophets in the Old Testament, pointing to the advent of Messiah, are clear and explicit. Read the seventh chapter of Isaiah, fourteenth verse; the ninth chapter and sixth verse; the fifty-third chapter of the same book; the fifth chapter of Micah, second verse; and many other passages of the Old Testament. In these we find plain predictions which were verified in the birth, ministry, and crucifixion of the Savior, which were read by the Jews but not understood by them, because the light of revelation from God was not the source of their information. This was rather the wisdom of their own learning, which led them to reject the Messiah and discard the great message of life which He brought unto them.

As there were many plain prophecies relating to the first coming of the Savior and the great work associated with His advent, so there are pointed predictions referring to His second coming and a work of great magnitude to precede that great event. I will call attention to a few as proof that mere revelation will be given, and that without it these prophecies never could be fulfilled: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's sope. \* \* \* And He shall purify the sons of Levi," etc. (Mal. III: 1-3.) This prophecy must refer to His second coming. At His first advent he did not come suddenly; He did not come to His temple. The house of the Lord had become a "den of thieves." He did not accept it. He did not purify the sons of Levi. It was a day when they could in their wickedness abide His coming. "Who shall stand when He appeareth" is clearly a condition when He shall come in power and glory to take vengeance on the ungodly.

How could He suddenly come to His temple unless a temple should be built for Him? One could not be built without a chosen people to build it; and how can men build the house of the Lord without revelation to tell them where, when and how to construct such a holy edifice? In Malachi, chapter four, we have a very striking prophecy of the judgments of the Almighty in the last days, before the coming of the Lord. In the fifth verse the prophet says, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." The great prophet Elijah, who was taken to heaven in a chariot of fire without tasting death, was to visit the earth in the last days. The apostle John, when upon the isle of Patmos, also saw the hour of God's judgment and uttered the following prediction: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kin-

dred, and tongue, and people, Saying with a loud voice, Fear God and give glory to him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters." (Rev. xiv: 6,7.) From this prophecy we learn that an angel was to visit the earth at a later period than when John uttered the above words. His mission was to be to restore the everlasting gospel, a gospel that does not change; a gospel of apostles, prophets, gifts, visions, revelations, etc.

"The everlasting gospel!" Why should an angel bring the gospel if it already existed upon the earth? Why should the call be to worship the God who made the heavens, the earth and the fountains of water, etc., if these creations were brought into existence by a God "without body, parts or passions?" This prophecy of John agrees with Peter's words recorded in the third chapter of Acts, wherein he says: "And He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts III: 20-22.) By this we learn that before the advent of Messiah to reign on earth there should be a grand restitution, bringing back that which was lost; a restoration of revelation, ministry of angels, prophecies, tongues, healings, miracles, etc. Who can believe the Scriptures and yet deny the necessity for more revelation? The quotations here given are only a few compared with many that can be made bearing upon the subject. They all show that direct and continuous revelation from God is an absolute necessity to the welfare, progress and final salvation of the children of men.—*Cowley's Talks on Doctrine.*

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### REASON AND REVELATION.

Some time ago we received a letter from a gentleman in this city who has some very good words to say about the "Mormon" people and some of their doctrines; but he entertains objections to others, or rather to his own notions as to what they are. He commends the charity and brotherly love which he has seen exhibited by many Latter-day Saints, and acknowledges that, in several respects their creed and their conduct are far ahead of those of their enemies who say so many things against them. But he says he is opposed to the idea that any man's revelations are infallible. He thinks we are wrong in claiming that "all of Joseph Smith's revelations are true." He asks if it would not be "much better to submit them to the light of reason and the Gospel that Christ taught, and reject those that cannot be proved."

He is mistaken if he thinks we think that any "man's revelations" are infallible. We entertain no such idea. We do not think that any human being in mortality is infallible. The Latter-day Saints do not attach infallibility to any man's personality or opinion;

but we believe, and our friend doubtless will admit that God is infallible. If so, then that which God reveals will also be infallible. His word is truth. It is the revelations of God, not of Joseph Smith or any other great and inspired man, that we receive as truth itself. If God does not communicate His word and will nowadays, there need be no argument in relation to that which is claimed to have come from Him. If He does reveal His mind and will concerning His children on earth in the present age, those who receive His word in honest hearts will regard it as divine, and therefore irrefutable.

The revelations of God which have come to us through the Prophet Joseph Smith, are and have been open to everybody who chooses to examine, criticize and compare them with any other truth that has come from the same source at any time. There has been no requirement in "Mormonism" that any individual should cast aside his reasonable faculties, or blindly accept a purported revelation as divine, without thought or reflection or comparison with known facts and truths. If our correspondent imagines that our religious system requires anything so unreasonable, he is very much mistaken. It is the privilege of every Latter-day Saint to "know of the doctrine, whether it is of God or of man." Christ himself proclaimed this when on earth. He said the same in these latter days. His word today is just as true and divine as it was in former days.

The great difficulty in the way of the people of modern times is their disbelief in the reality of present revelation from God. When a person believes that God is just as able and willing to reveal truth adapted to present conditions as He was to manifest Himself in past ages, the real obstacle to obtaining light from Deity now is removed. When the word of the Lord comes through a living Prophet, he who receives it as divine will make no quibble about its infallibility. It is only when he doubts its divinity that he will hesitate to receive it. In that case he has the right to use his reasoning powers, and to compare it with such words or principles as he regards to be divine. There is no objection that we know of to such a course.

As to comparison with the "Gospel that Christ taught," what is to be taken as the standard? What was the Gospel that Christ taught? Who is to decide? The various Christian sects differ in their views on this matter. Some of them are diametrically opposed to each other on this question. Our friends will probably answer, "The New Testament is the guide." Well, modern divines differ with each other as to the meaning of many passages in that book, and the notion that infallibility is to be attached to the old writings

which have been translated by uninspired men, and of which there are different versions with many contentions as to the original text, is to say the least a most remarkable idea of an infallible standard.

Now the Gospel revealed through Joseph Smith, the Prophet, is itself the Gospel of Jesus Christ. It came from Him direct. It was not taken out of books but was revealed in its purity and perfection. It is not the Gospel of Joseph Smith. Yet when submitted to a fair comparison with what Jesus Christ and His first Apostles taught at the opening of the Christian era, as recorded in the Scriptures, they will be found exactly the same if the notions and perversions of modern sectaries are put aside.

We say, most emphatically, there is not anything in the Gospel revealed from Heaven in these latter times that is repugnant to reason, to common sense or to that which was revealed from Heaven in former times. Nor does it require any man, however devoted he may be or however skeptical, to shut his eyes and swallow down without examination that which is presented to him as a revelation from on high. This ought to be understood by all people who are in any way interested in the Church of Jesus Christ of Latter-day Saints, whether as friends or opponents. God's truth is open to the light. It is free to all, and every soul is free to receive or reject it, but will, of course, have to answer the consequences when brought to account for the deeds done in the body. Let the light shine and the truth prevail, and let all people be willing to walk in its radiance!—*Deseret News*.

**Benjamin Franklin** studied the French language evenings, when he was a youth. He did this in preference to playing cards. He didn't know just why he studied French, but the person who studies anything is preparing for a promotion. There came a time when America wanted a man who could speak French, who was a business man and a diplomat. We wanted him bad! We wanted him to borrow money for us so we could continue the War of Revolution. We selected Franklin for the delicate errand—he had the qualifications. He got the money all right, but he apologized to Lafayette for his French, explaining that he had no teacher, and had to grub it out of books.

### CONFERENCE REPORTS.

**Wairarapa-Manawatu.**—The Elders who are laboring among the Europeans of this conference have recently returned to headquarters, after making a successful trip through the entire district. The trip took several weeks during which time they visited all European Saints and friends, and some investigators. While away they led two into the waters of baptism and blessed one infant. Since the last conference they have baptized four and blessed five children in the Wairarapa part of the district. They recognize the hand of the Lord in their ministrations.

ELDER RILEY G. WILLIAMS.

**Hauraki-Tauranga.**—Elders John A. Southwick and Joseph P. Morrell recently made a six weeks trip in Tauranga, visiting many villages which have not been visited by the Elders for many years past, returning by way of Whakatane. They found many old members who are still strong in the faith. At Awanui they received an invitation from the schoolmaster to hold a meeting in the school house. Elder J. B. McBride has been attending to the sick in Hauraki for the past four weeks, reporting one death. Two baptisms were performed at Te Aroha, Elder McBride officiating. A Priesthood meeting was held at Kiriki where definite arrangements were made for our February conference to convene at that place. Elders T. O. Labrum and S. E. Hancock are doing a good work in the Thames, gaining many friends. The work of this part is progressing nicely, and we feel highly encouraged.

JOHN A. SOUTHWICK, Conference Prest.

### WHICH ARE YOU?

There are two kinds of people on earth today;  
Just two kinds of people, no more, I say.

Not the sinner and saint, for it's well understood,  
The good are half bad, and the bad are half good.

Not the rich and the poor, for to rate a man's wealth  
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span,  
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift flying years  
Bring each man his laughter and each man his tears.

No; the kinds of people on earth I mean,  
Are the people who lift and the people who lean.

Wherever you go you will find the earth's masses,  
Are always divided in just these two classes.

And, oddly enough, you will find, too, I ween,  
There's only one lifter to twenty who lean.

In which class are you? Are you easing the load  
Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others share  
Your portion of labor, and worry and care?

—Ella Wheeler Wilcox.

# TE KARERE.

E RUA NGA PUTANGA I TE MARAMA.

RUWHARA K. HARI, TUMUAKI MIHANA, Box 72, AKARANA

*“He pono e kore te Ariki a Ihowa e mahi i tetahi mea; engari ka whakakitea e ia tana whakaaro puku ki ana pononga, ki nga poropiti.”—Amoho 3: 7.*

Nama 16.

AKARANA

HEPETEMA 14, 1907

## HE KORERO NA HOHEPA METE.

Ka tae atu ahau ki te puia, na ka tuturi ahau, a ka anga, ka tapae atu ahau i nga hiahia o toku ngakau ki te Atua. Katahi ka hopukia ahau e tetahi mana pouri a ka taea, a ka herea toku arero, no kihai ahau i kaha ki te korero. Ka tau iho tetahi pouritanga ki a au, a ka whakaaro ahau tera ano e whakangaromia rawatia.

Heoi ka whakapaua toku kaha katoa ki te inoi atu ki te Atua kia whakaorangia ahau e ia i te mana o tenei hoariri i hopukia ai ahau, a whano iti kua ngakaukore, a kua tukuna ahau e ahau ano kia whakangaromia, a e hara i te mea he whakaaro noa noku he mana tera, engari he mana no tetahi wairua no te ao kahore nei e kitea ana e te tangata, naia: i a au e penei ana ka kite ahau i tetahi maramatanga kehokeho i runga pu ano i toku mahunga, kaha atu te kanapatanga i to te ra, a heke marie ana a tau ana ki a au.

A ka puta kau mai te maramatanga, ka tukuna ahau i raro i te mana o te hoariri i herea ai ahau. Ka tau iho te maramatanga ki a au a ka kite ahau i nga tangata tokorua e tu ana i te takiwa; to raua kanapatanga e kore e taea te whakamarama. Ka korero mai tetahi ki a au, ka karanga ki toku ingoa, a ka mea, (ka tuhi atu ki tetahi.) *“Ko taku tama aroha tenei, whakarongo ki a ia.”*

I haere ai ahau ki te Atua kia mohio ai ahau ko tehea o te katoa te hahi tika, kia mohio ai me uru ahau ki tehea. A ka whaikaha kau ano ahau, ka patai atu ki nga ahuatanga e tu ana i roto i te maramatanga i runga ake i a au, ko tehea o nga karakia katoa te mea tika—a me uru ahau ki tehea.

I whakahoki kupu mai kia kua ahau e uru ki tetahi, e he ana te katoa a i ki mai te ahuatanga i korero ra ki a au he mea whakarihariha nga karakia katoa ki tona titiro iho; *“Te iwi nei, ko o ratou mangai hei awhi mai ki a au, ko nga ngutu hei whakahonore*

moku; matara noa atu ia i a au o ratou ngakau. A—ko ta ratou nei hoki e whakaako ai ko nga whakahau a te tangata.” Ko te ahua o te karakia kei a ratou, tona kaha ia whakakahoretia iho ana e ratou.

I tuaruatia tana whakahau kia tu ahau ki waho o nga karakia katoa; a he maha ano nga mea utu nui i puaki mai i a ia e kore nei e taea te tuhituhi ki konei.

Na i muri tata iho i tenei kitenga aku, ka tupono ahau ki te haere tahi me tetahi minita Methodist a ko ia tetahi o nga tangata whai tikanga i roto i te tautohetohenga i korerotia ra i runga ake nei; a, i a maua e korerorero ana mo nga karakia, ka korerotia e au taku kitenga ki a ia. A ka ohorere rawa toku ngakau i tona ahua-tanga a ka whakahaweatia toku korero e ia me te ki ano, no te re-wera te katoa, a kua kore nga kitenga me nga whakakitenga i enei ra no te mea kua mutu aua tu mea i nga Apotoro, a e kore e puta-puta mai ano aua mea.

Kihai i roa ka kitea e au, kua ohorere rawa nga tangata karakia katoa, a koia te take o nga whakatoinga maha, a ka tipu tonu, a ahakoa he tamaiti noa, ka tekau ma rima oku tau, a he rawakore rawa oku matua, hei whakakopekapeka i a au i waenganui i oku hoa tangata, otira ka tirohia, ka whakaarohia, a ka korerotia ahau e nga tangata whai-tikanga, a ka whakaoho ratou i nga tangata o toku kainga kia whakatika ratou ki te whakato i a au, a penei ai nga tangata katoa o ia hahi o ia hahi—a ka huihui mai ratou ki te whakato i a au.

Na reira ano i hurihuri ai ahau, he aha te take i penei ai nga tangata ki te tamaiti noa penei me au, e mahi tonu ana kia whai mea hei oranga moku mo oku matua hoki, a he aha te take i whakaarohia peneitia ai ahau e nga tangata rangatira i roto i nga huihuinga karakia, a ka tupu ake te hiahia ki te whakato i, ki te taunu hoki i a au. Na ahakoa he rereke rawa tenei, he mea pono, a na konei ano i whai-tikanga ai ahau kia matapouri ai i etahi wa.

He aha koa, he pono tera, kua kite ahau i tetahi kitenga, a i muri mai ka whakaaro ahau pera me Paora, i a ia e tu ana ki te aroaro o kiingi Akaripa e korero whakatepe ana i tana kitenga i te maramatanga me tana rongonga hoki ki tetahi reo; otira he ruarua noa nga tangata i whakapono ki tana; na etahi i ki he teka ia, a ko ta etahi he porangi a ka whakatoia ia ka tawai. Heoi kihai enei i whakakore i te pono o tana kitenga. Kua kite ia i tetahi kitenga, kua tino mohio ia he pono tera a kihai nga mana katoa o te ao me nga whakatoinga koi i kaha ki te whakapeau ke i tona matauranga; a ahakoa whakato i ratou i a ia a mate noa ia, ka mohio tonu ia a mutu noa tona manawa te nga, kua kite ia i tetahi maramatanga a kua rangona e ia tetahi reo e korero ana ki a ia, a ko te ao katoa, kihai i kaha ki te whakarereke i ona whakaaro.

E pera ana ahau. Kua kite ahau i tetahi maramatanga, me nga ahuatanga tokorua i roto i te maramatanga, a he pono i korero mai raua ki a au; a ahakoa i mauaharatia, i whakatoia rawatia ahau mo taku kinga atu kua kite ahau i tetahi kitenga, he pono; a i a ratou e whakatoi ana; e tawai ana i a au e puaki ana i a ratou nga kupu kino katoa moku, he mea teka, ka whakaaro ahau i roto i toku ngakau: He aha akau i whakatoia ai mo te korerotanga i te pono? He pono kua kite ahau i tetahi kitenga, a ko wai ahau kia whakakahoretia ai e au ta te Atua, a he aha i whakaaro ai te ao kia meinga ahau kia whakakahore i taku kitenga? He pono taku korero, i mohio ahau, a i mohio hoki te Atua, a kihai ahau i kaha ki te whakakore, he wehi noku i te Atua ta te mea i mohio ahau tera ano e riria, a ka whakataua te whiunga ki runga ki a au.

Kua tatu toku hinengaro mo te ao Karaitiana; a kua ahau e uru ki tetahi o nga karakia, engari me noho au ki waho kia whakahaua ra ano ahau. Kua kitea e au he pono te kupu a Hemi ko te tangata e hapa ana i te matauranga e ahei ana ia te inoi atu ki te Atua, a ka whiwhi, a ka kore ia e taunutia.

[TARIA TE TAPIRI.]

## TE TAKE O TE NGARO HAERE O TE IWI MAORI.

He rereke rawa te iwi Maori i etahi atu iwi o runga o nga Mou-tere o te moana, ina hoki, i te taenga mai o te Pakeha, ka whakamatau atu te Maori i nga wai whakahaurangi, a no te kinonga i te whakamatauranga tuatahi; huaina iho ana e ratou he waipiro na wai a ka tupu ake to ratou hiahia ki taua wai, a mutu ana te haere o a ratou moni hei hoko pu ma ratou, a kotiti ke ana mo te waipiro, hei whakangata i o ratou hiahia, a mo nga tau maha, e kitea nuitia ana tenei kai ki nga kooti whenua, ki nga huihuinga a nga hapu, ki nga marenatanga me nga nehunga tupapaku, a ko nga waipiro katoa i mahia ma nga Maori he mea ata hanga kia kino, a tona tukunga iho hei whakaporangi, hei paihana, me etahi atu mutunga kino. He tini nga kaho pia me nga karani rama i takutatia, a haria atu ana ki nga pa, a he nui nga tangata haurangi, e kitea ana i te paparakauta, a e hoki hurorirori ana ki o ratou kainga, a e takoto ana ranei i te taha o nga huarahi, me nga wahine hoki kahore e kaha ki te whakangote i a ratou tamariki me nga tane hoki kahore e ahei te awlina i a ratou wahine. Nuku atu i te whakatupuranga kotahi i tu ai tenei ahuatanga porangi i nga wahi katoa, heoi i muri i nga tau e rua tekau ma rima, ka mutu haere, a ko te kai kino i te waipiro inaianei he mea no nga ra o mua, a ki te muinga o nga kainga he mea tupono te kitenga o te Maori haurangi a kua kore e waiho hei ture. Otira kua tu tenei kino a e kore e taea te

wewete i runga i te mea kua pa tona kino whakarihariha ki nga tamariki i whanau i nga wa o taua kino.

Ko te whakaurunga i nga ritenga Pakeha ki waenganui i te iwi Maori tetahi take nui hoki ara ta ratou hakahutanga i nga kahu Pakeha me to nohoanga hoki i roto i nga whare Pakeha, na, i te whakaarohanga tuatahi, he pai atu te whare Pakeha me te haupapa, nga raiti, me nga mea papai katoa o roto, ko te whare Maori onehe ia, e noho ana nga Maori i runga tonu i te whenua maku, a e moe ana i runga i nga whariki, me tetahi ahi e ka ana i waenganui o te whare, me te tatau hoki e kati ana; waihoki ko nga kolu Pakeha te ata rawe o nga huti, he rere ke rawa to te Maori i mua, he rapaki anake mo te hope, heoi, pai atu nga mea Maori mo te Maori.

He mea hanga o ratou whare ki te taha o te puke e hangai ana ki te ra, ki te wahi maroke, i roto i te wahi ruru o te pa. E pai ana nga whare Pakeha me he mea e ahei ana te Maori te noho i runga i nga ritenga Pakeha; tena ko tenei he ruarua noa iho nga Maori whai-taonga a na konei ano kahore te nuinga o ratou e kaha ana ki te hanga i nga whare papai, ko te kino tuatahi, ko te hanganga i nga whare ki te wahi papaku e tatangia ana e te repo ki te wahi hoki e tu kopuapua ana te wai. Tenei ano; ki te maku te Maori kahore e unu i nga kahu maku, heoi ka takawea e ratou he kahu, a ka noho ki te taha o te ahi e pumahu ana a maroke noa o ratou kahu, a ma tenei tu haere tonu e ngoikore haere ai te tinana, na ko te tikanga tika me unu nga kahu maku, a me kahu nga mea maroke, he tino tikanga tenei hei puritanga ma nga tangata katoa. Kati. I te orokotimatanga o te noho o te Pakeha ki Niu Tireni, he iwi mamahi te Maori a he iwi ora ano hoki, i mahia aputia a ratou mahi, te whakatonga me te kokotitanga, a na te tohunga i whakaatu mai te wa hei tiringa i nga purapura, he mohio nona ki te tirotiro i nga tohu o te rangi, ki te puawaitanga ranei o tetahi rakau, na i runga i tenei ahuatanga he nui te ora o te Maori, heoi, i te taenga mai o te whakapono, i hoatu e nga pakeha nga mea ahuhenua, a mai o reira kua mangere haere te iwi Maori, a e hara i te mea ko tenei anake engari i te mea e mahi katoa ana ratou, ka puta mai te rongu, kua hinga tetahi o ratou i te ringaringa o mate whakarerea iho ana e ratou nga mahinga kai, haere ana ki te tangihanga mo nga ra maha, a ko nga mahinga kai, kei te kino haere i te korenga he tangata hei kai tiaki, hei kai mahi, a ko te mutunga, iho o tenei tu haere, he ngakaukore no nga tino pou o te iwi Maori. Kati. I runga i te mea kua kore te Maori e kaka ki te noho i runga i o mua ritenga me ako e ratou nga ritenga Pakeha o aianei ma konei ano e ora tahi ai ratou me te pakeha, na ko te tino putake o te orange o te nuinga o nga tangata, he ahu whenua, no reira, kau e hokona o koutou whenua, engari me mahi. Na me penei ake taku whakaaturanga i tenei take. Whakaarotia nga tikanga Pakeha. Ko ta ratou, e whai nei hehoko whenua, kei te mohio ratou, kei reira ano he orange mo ratou.

[Tirohia te rarangi 212, i roto i te korero mote rongu no Kanata, e hara "whanui" engari "roa," me tenei hoki kei raro rawa o te wharangi e hara "Hari Hoori" engari "Hori Hoori"]

## HE RONGO HOU NO TE AO KATOA.

Haina—Kei te kaha rawa te tohe a te kawanatanga o Haina kia whakakorea atu te kai opiuma i ona rohe, he maha hoki nga whare hoko opiuma kua tutakina, a kei te iti haere te hokohoko opiuma ki reira, ko te utu o te opiuma e tukua ana e Inia ki Haina £10,000, 000. Kati. Inaianei kua kitea he rongoa hei whakakore atu i te hiahia ki te opiuma, na tetahi taitamariki i kite, i kiia ia e tona hoa kia tikina atu he rau no tetahi taru i te ngahere; a kia kohuatia, ka inu ai i te wai kohua, a peratia ana e ia a ka kitea ka ngaro tona hiahia opiuma i tenei rongoa taru, katahi ka panuitia atu tana kitenga, a na nga miniti me nga tangata whai-tikanga i tautoko.

I hanga tenei rongoa ki te whare karakia, a rau atu nga tangata i tae a rangi atu ki reira kia riro i a ratou taua rongoa. E pinono ana nga tamariki he rongoa mo a ratou maatua, me nga wahine he rongoa mo a ratou tane, a i te mea e tupu haere ana te hokonga o tenei rongoa, e toru tekau pouaka ia marama te itinga haeretanga o te hokonga opiuma. E ki ana nga tangata nunui kei te kaha haere nga kai mahi, kei te ora haere. Kia rua nga wiki e kai ana i tenei rongoa ka mutu ai te hiahia opiuma a i muri iho kahore ratou e mate ki te rongoa.

He mea pai kia kitea e tetahi he rongoa hei whakakore atu i te hiahia ki nga tu waipiro katoa, a kia noho tonu nga tangata katoa i runga i nga tikanga o te Kupu o te Matauranga i homai nei e te Ariki ki tana Poropiti ki a Hohepa Mete.

[Tirohia te Kupu o te Matauranga kei te rarangi 173 o TE KARERE.]

Kanata—Kua nui rawa te whakahawea a nga tangata o Vancouver (koia te unga atu o nga kaipuke ki Kanata) ki nga Tiapani o reira, kua tini rawa ratou ki reira, no te po o te Hatarei o te whitu o Hepetema ka whakatika nga pakeha e 2,000 a haere ana ki te wahi noho o nga Tiapani ki te whakatupu kino ki te hanga kino hoki ki o ratou whare hokohoko, a ka epa kohatu atu ratou ki nga mata-pihi a pakaru iho ana. Na, kihai nga Tiapani i kaha ki te whakamanawanui, no ka puta mai ki te huanui, e hamama ana, a ko a ratou patu he pu, he poro rakau, he patara pakaru; nga tane me a ratou wahine, na nga wahine i kawe mai nga patu, a kia rima miniti ka whati atu nga pakeha a, whaia haeretia ana e nga Tiapani, ko etahi e pupuhi ana a ko etahi ano e oka ana i nga pakeha ki nga patara pakaru.

E kiia ana i te tino kinonga o te huaki, ara, o te pakanga e waru mano nga tangata tutu i te huanui. Kua kiia nga Tiapani ma ratou ano e wawao i a ratou, ina, kahore o te pirihimana mana ki te whakatika ano te taua tutu o nga pakeha. E kore e roa ka hangaa he ture hei whakakahore i te whakaunga i nga Tiapani ki Kanata.

Tiavana—No te toru tekau o Akuhata, ka tae mai te rongu mo te ahi nui i kainga ai te nuinga o te pa o Hakadate, e toru miriona pauna nga moni te utu o te taone i ngaro i te ahi. E waru tekau ma rima mano nga hunga o taua taone, a e ono tekau mano o ratou kahore o ratou whare.

Ruhia—Kua tutuki te kooti mo te whakatakoto whakaaro o nga tangata tekau ma tahi me nga wahine tokowhiti kia puhia te Csar (te kingi) o Ruhia. Na ko te nuinga o ratou ki, kei te hara kore ratou, ko Nikitenko tetahi apiha o te taua kaupuke whawhai ia i whaki atu, i riro i a ia nga mea whakamate mo te kohurutanga o te Czar. Ka whakataua kia tarewatia ia ratou ko etahi atu tokorua mo ratou i tohe kia kohurutia te Csar, tokotoru ano i wharehereheretia mo nga tau e waru, me tetahi atu mo nga tau e wha, a tokowha nga wahine me te tangata kotahi i peia atu ki Siberia (he wahi titohea he wahi unakariri hoki.) mo te toenga o to ratou oranga i tenei ao, a ka whakamahia ratou i roto i nga maina, (mines) a tokoono i tukua.

Kei te aituatia tonutia te Czar i a ia ekingi ana, ina, ka pirangi ia ki te haere ki tetahi wahi o tona kainga ka haere hoki nga hoia hei tiaki i a ia, kahore ia e ahei ki te haere ko tona kotahi. No te rua o tenei maraama ka haere ia ki te karakia whakatapu whare karkia, kua hangaa tenei whare ki te wahi i kohurutia ai tetahi atu tangata whai-tikanga nui, a i reira hoki ona kai-tiaki tinana, kei tuponohia ia e te mate, a penei tonu ai ia, he noho tirengi tonu tona i te mataku. I hoatu e tetahi kotiro e waru mano pauna kia kohurutia ia.

Ranana—Kua horo tetahi pourewa e toru rau putu te ikeike, he mea na te mahinga a nga tangata i tona turanga. Kua puta mai he taua hoia i roto i taua taawa i mua tata iho i te horonga. E kiia ana £100, 000 te moni i ngaro i tenei aitu.

Peina—I te wa e mene ana etahi tangata i roto i tetahi ruma o te whare ta nupepa ka pakaru te whakapaparanga, a makere ana te kaupapa me nga tangata a mate iho ana nga tangata kotahi tekau a tekau ma tahi ano i whara.

Ahitereria.—E noho tahi ana he tungane he tuahine, nui atu i nga tau e whitu tekau to raua pokeke, naka wera raua i te weranga o to raua whare, i te whakaateatanga o nga waro i te aonga ake, ka tuponohia nga moni tekau ma ono mano poua.

Morako.—Kei te tino kino te noho o nga Moa, e ono mano nga hoia wiwi i raro i te whakahaeretanga o General Druke kua tae atu

ki te parekura ki Casablanca, ko Mulai Hafid te kai whakahaere o nga taua o nga Moa kua tukua e ia nga herehere e wha mano, hei hapai i ana taua. No te toru o Hepetema ka tu te pakanga nanakia rawa ki Casablanca, e waru mano nga Arabs me nga Moa i haere maia mai e waiata ana e hamama ana ki te aroaro o nga Wiwi, a ahakoa te puhinga mai o nga kaupuke, haere tonu ana ratou, a ko nga kai eke hoiho a nga Wiwi hei taruru i a ratou kia tata rawa mai ki nga taua, a na ratou i pupuhi atu, nawai a ka nanakia rawa te pakanga na ka hoki atu, ka hoki mai nga Moa, a he nui to ratou parekura, na ratou ano i kawea atu a ratou mea mate. Toko-whitu nga tangata tokorua nga apiha o te taha ki nga Wiwi i whakamatea, a tekau ma whitu i tu.

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**Tahiti**—Kua tae atu te rangatira o Tahiti a Arepai ki Hawaikik i Honoruru, a ka marenatia raua ko te kuini o mua o Hawaikik, ko Ijiliukalani. I mutu ai tana kuinitanga i te tau 1893, he mea na te titoretanga o ona iwi, a i te tau 1894 ka whakaturia he tumuaki mo reira, a i te tau 1898 ka riro te mana kawanatanga i te kawanatanga o Amerika.

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**Amerika**—E penei ana nga whakaaro o etahi, ko te take i whakanekehia ai te taua kaupuke whawhai i te tai rawhiri o Amerika ki te tai hauauru ki te moana o Kiwa, he whakaaro no te tumuaki kia riro i a ia nga pooti a nga tangata o te tai hauauru a tera tau kia tu ano ia hei tumuaki mo Amerika, otiia ki toku whakaaro e hara tera i te take, ina hoki, kua puta mai tana kupu kahore ia e wawata aua kia tu ano hei matua mo reira.

E ki ana a Dewey (ko ia te kai-whakahaere o nga kaupuke i mua) e rua nga painga e puta mai i tenei ahuatanga. **Tuatahi**—Ka whakahohorotia te mahi o te kerianga o te rerenga kaupuke o Panama, koia nei te mahi nui a Amerika inaia nei, ara te hononga o nga moana e rua ki te wahi whaiiti o Amerika nota me Amerika tonga, kia tere ai te whakanekehanga o nga taua kaupuke i tetahi moana ki tetahi, ka taea hoki tenei i nga e rima ina mutu te rerenga te keru.

**Tuarua**—Hei whakatipu i te hiahia i roto i te ngakau o nga hunga o te tai rawhiti kia hanga e ratou he taua kaupuke ano, a ka tini ai nga kaupuke whawhai o Amerika, e ora ai o reira tangata.

No te toru tekau o Akuhata ka tutuki nga tereina e rua, a pakaru iho ana, a mate ana nga tangata e rua tekau, e ono tekau ano i whara.

Kei te pa i pakaru ai i te ru i tera tau, ara, kei San Francisco, tetahi mate uruta e nana ana, tokoiwa nga tangata kua pangia e taua mahaki, a tokowhitu o ratou kua mate atu.

Kanata.—Kei te hangaa tetahi piriti mo tetahi awa whanui ki te rawhiti o Kanata, kua rua tau e mahia ana, ko te whanui o taua piriti kotahi maero me te hawhe a i te haerenga mai o te tereina e kawe ana i te tiira mo te piriti ka pakaru tetahi wahi e waru rau putu te roa marere ana ki te awa, ko etahi i paremo, ko etahi i tamia iho e nga tiira taumaha, a i rangona a ratou ngangui; a i te katonga o te tai ka paremo ratou i roto i te wai, e iwa tekau ma rua nga kai mahi a e ono tekau ma tahi i mate.

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Te Horo, Akuhata 30, 1907.

KI TE KARERE:

O te mahi nui o te Atua e hapai nei i te maramatanga o te Rongo-pai ki te hunga o noho ana i roto i te pouritanga. E toku tuakana tena ra ko koe. Te kai whakatitiro i nga kanohi matapo, hei whakaputa mai hoki i nga herehere i roto i te whare e tutaki tonu ana. Me te hunga hoki e noho ana i te pouri kia whitingia e te maramatanga o te Atua. Tenei ka tukua atu to matou pouritanga ki a koe e TE KARERE kia panuitia atu ki o matou whanaunga; tenei to matou whaea kua riro atu i te ringaringa o mate ki tua o te arai, tona ingoa ko Mate Wa, ko te hoa wahine ia o to matou tumuaki o te peka o te Horo nei, note 26 o nga ra o Akuhata 1907 ia i mate ai. He wahine ataahua ia i roto i nga mahi o te Rongo-pai, he mema hoki ia i roto i te Hui Atawhai o te taha wahine o te takiwa o te Horo nei, he wahine hoki ia e matea nuitia ana e ona hapu me te iwi i runga i te nui o ana mahi atawhai i wae-nganui i a matou. Ko ta matou poroporoakitenei mona. Haere e to matou whaea i te huarahi i waiho e te Ariki ki te ao, kua whiti atu koe i te mate ki te ora, i ki hoki te Ariki, haere mai e te hunga whakapai o toku matua nohoia te rangatiratanga, kua rite noa ake mo koutou no te orokohanganga ra ano o te ao.

PENEHA MARU.

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KI TE KARERE:

Tena koe e te hoa mahi, e te karere ki ngaiwi. E tuchia ana tenei e ahau i Waitoa. Katahi ano ahau ka hoki mai i Tauranga, i te whakataui i te tumuaki i a Ruwhara Haari. Nui atu toku koa i toku kitenga i a Ruwhara, i toku hoa tawhito. I te tekau ma tahi o nga ra o Akuhata nei, ka tae a Ruwhara ki Huria ki te kainga tuatahi i kite ai ia i nga tikanga maori i tera taenga mai ona ki tenei motu. I te mutunga o te karakia, ka whakakotahi te iwi o Huria (Ngaitemarawaho) i a ratou ki te mihi ki te Tumuaiki o te Mihana o Niu Tirenī, a he maha nga tangata i tu ake ki te mihi ki a ia, a na te maha o nga mihi, kore rawa i whai taima a Ruwhara ki te whakautu i nga mihi mona otira tera ano te wa e tae ai ia ki te utu i tenei nama.

Na HARI HOORI.

# THE MESSENGER.

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CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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*“What we want is the single eye, that we may see what our work is; the humility to accept it, however lowly; the faith to do it for God; the perseverance to go on till death.”*

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RUFUS K. HARDY, Mission President.

DAVID P. HOWELLS, Editor

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VOL. I

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No. 17

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### NOT HERE TO DO OUR OWN WILL.

If aught be true, then this is true: man was placed on the earth “for a wise and glorious purpose.” The Lord did not send us to the earth as some parents send their children to kindergartens—to get us out of the way for a while. He placed us here in life’s great school of experience that we might learn the good from the evil, and by cleaving to the good and rejecting the evil, by living according to every word that proceedeth out of the mouth of God, develop within us that strength of character which would enable us to rise above every temptation and become, like Him, perfect in every good work.

When the earth rolled forth from the hands of the great Creator it was stamped with the seal, “Good.” It was, indeed, a glorious place, a garden-walled paradise of the Gods. There was an abundance for man and beast. Peace reigned from the rivers to the ends of the earth; the wolf and the lamb lay down together, their young ones fed together; the lion ate grass like the ox, and there was nothing to hurt or destroy in all God’s holy mountain. A few years rolled by and oh! what a change had come over this fair scene. Instead of the earth bringing forth fruits and flowers spontaneously, there sprang up out of its soil thorns and briars, thistles and noxious weeds. Instead of love there sprang up hate and jealousy; brother turned against brother; the earth was stained with the blood of a righteous prophet, and, with an elder brother’s curse upon him, Cain went forth to sow strife and contention among his fellows.

What was the cause of this great change? Man had transgressed

the laws of God. Instead of walking in obedience to His divine precepts he had become a law unto himself; instead of taking delight in doing the will of the Father, he took pleasure in doing his own will, gratifying his own carnal lusts, and bringing upon him and his posterity the displeasure and condemnation of Him in whose image he had been created. When, oh! when again, will men learn wisdom? With the record of all the past dispensations before us, how is it that we persist in doing that which seemeth good in our own eyes instead of doing that which we know to be right in the eyes of the Lord of heaven and earth? Can it be possible that the terrible visitation which came upon the people in the days of Noah, and the succeeding visitations which have come upon the inhabitants of the earth from that time up to the present, will fail to teach the human family the lesson which God intended them to teach, namely, that man was not placed upon the earth to spend his days in riotous living, but to work out his salvation before the Lord with fear and trembling.

Before sending His righteous judgments upon the antedeluvians, the Lord sent a prophet to plead with them to turn from their evil ways, to cease doing their own will and learn to do the will of the Just and Holy One. But they would not listen to the prophet's voice; they made light of His divine message; "they ate, they drank, they bought, they sold, they married and were given in marriage till the day Noah entered the ark," and in that same day they began to realize what a terrible thing it is for man to waste the days of his probation. They began to reap what they had sown; they had sown to the wind and must reap the whirlwind. In the prison-house to which their spirits were consigned by the decree of the righteous Judge they learned what all mankind must sooner or later learn—that God will not be mocked, that men cannot trample His holy commandments under their feet with impunity; but for every evil word and act they will have to give an account in the day of judgment. During their long captivity the antedeluvians saw with regret the great mistake they had made by living only for themselves; how foolish they had been to persist in doing their own will in opposition to the will of the righteous Father. In the due time of the Lord, when they had paid "the uttermost farthing," when they had manifested before the heavens that they had truly repented of all their ungodly deeds, then the prison-gates were opened and the King of Glory entered with healing in His wings to set the captives free. With songs of everlasting joy and thanksgiving they came forth, fell down at the feet of Him who had redeemed them and washed them from their sins in His blood, determined henceforth to follow His example and do not their own will but the will of the Father.

Who dare say that the lesson which the Lord taught to the world by the destruction of these people, and also by the destruction of the inhabitants of Sodom and Gomorrah, has been without effect? Perhaps it was a remembrance of the righteous judgments which the Lord meted out to these rebellious ones, together with

the preaching of Jonah, which led the people of Ninevah to repent in sackcloth and ashes, and to be by that repentance restored to the favor of their Creator.

And now in this great dispensation in which we live, the dispensation of the fullness of times, the Lord has revealed anew His mind and will unto the children of men. He has ordained His servants and sent them forth to call upon the inhabitants of the earth to repent and obey the Gospel. But as it was in the days of Noah, so it is at the present time. There are but a few, one of a city and two of a family, as it were, who are willing to listen to the warning message. The whole world lieth in wickedness. "Let us eat, drink, and be merry, for tomorrow we die," shouted the reckless and ungodly in former days, and at the present time these sentiments are being re-echoed by millions of the earth's inhabitants. Deaf ears are turned to the testimonies and entreaties of the humble servants of the Lord; the counsels of Jehovah are set at naught; men prefer the pleasures of the world to the joys found in the kingdom of heaven; they do as they please, not as God pleases, and rush on headlong to destruction.

It is not to be wondered at that the missionaries feel discouraged at times when they contemplate the little fruit that is gathered from the amount of seed that is sown. Were it not for the words of the Master, who said that but few would find the strait and narrow way, we would feel even more discouraged. But this we do know: God has in these last days spoken from the heavens; He has restored to the earth the true and everlasting Gospel; He has conferred upon men the holy Priesthood, empowering them to act in His name and to minister to the salvation of their fellow-men; He has set up His church on the earth again and has placed in it "apostles and prophets, evangelists, pastors and teachers," to teach the children of men the ways of the Lord that they might walk in His paths; all this we know to be true; and the day will come, it must come, when every knee shall bow and every tongue confess that Jesus is the Christ, and that His Gospel is the power of God unto salvation.

The world may despise and persecute the Latter-day Saints just as Saul of Tarsus despised and persecuted the saints in former days, but, like him, they will have to come and accept at the hands of those whom they despised and persecuted the ordinances of life and salvation. Paul persisted in doing for a long time his own will; but the time came when he had to subject that will to the will of God and bow in meek submission to His decrees.

Some time ago a young man went to his father and told him that he was going to give up his situation if he did not get a raise in salary. His father reasoned with him, telling him to be patient, that in due time he would receive promotion and consequently a raise in wages. But the young man would not hearken to the counsel of his father; he was determined to carry out his own will. At the end of the month he told his employers that he had decided to leave their service if he did not get a raise in salary. They re-

fused to grant his request, and he left. He was determined to carry out his own will. He suffered the consequences. He was out of work for several months. During that time he learned that he made a serious mistake when he refused to hearken to the counsel of his father. Finally the same position was offered him at the same salary and he accepted it gratefully.

Now, the Lord has revealed to us His holy will in these latter days. Every law and commandment which He has given is for our eternal happiness. He is wiser than all the earth, and, by reason of His wide experience, He knows what is best for us. Let us, therefore, hearken unto Him. Let us not set up our will in opposition to the will of our Heavenly Father, but in all things let us say, as did our elder Brother, "Father, not my will, but thine be done." We have the assurance of the Lord that if we seek first the kingdom of God and His righteousness all other things shall be added unto us.—*Millennial Star*.

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### "LEARN TO READ UP HILL."

A favorite piece of advice by President Brimhall to students who desire to know how best to continue the intellectual life after they leave school, is that which I have made the caption of this short article. "Read up-hill, young man, if you want to keep growing."

Of course the young man ponders often and deeply before he fathoms the full significance of this peculiarly forceful metaphor. Read up hill,—that is something he cannot do, if he read only the newspaper. At best he is reading along the dead level, with many a moral slough and social quagmire to cross. He gains nothing in mental vigor, because there are no mental lifts for him to make; or if there are, they bore him, such is the vitiating tendency of skimming for mere surface interest, and of moving from point to point, butter-fly like, before the mind has time to get down to underlying principles.

Nor are the contents of a newspaper to be swallowed entire, any more than the wares in a green grocer's market. They are to be selected, prepared, served to taste, chewed, and digested, if they are to build up the intellectual life. The man who feeds indiscriminately on the columns of a daily paper is the man who throws down the gates of his individuality and makes of his mind a common road for all the moving things of earth. His only reward, if reward it can be called, is to stand passively by gaping at the motely procession, while it tramps into the ground the choice private gardens of his soul.

"Read up-hill, young man." This no man can do, if every new accession to his library be a novel. Barring a few great works of fiction which are analytical studies of the soul, it is safe to say that reading novels is reading down-hill; it is a relaxing of mental tension without which there can be no growth of mind-power, and sliding down the incline of morbid sentiment to shadowy plains of unreality where even feeling itself becomes colorless.

The habitual novel-reader is a mental dyspeptic, whose appetite is tempted only by literary caramels and strongly seasoned newspaper hash. There is really no easier way to get into the comfortable circle of mental mediocrity than to become a devotee of popular fiction. No ambition disturbs you, save the desire to shine in parlor parties, and you acquire a mental calibre best described as the "smooth bore," a calibre well fitted for bird shot and other small ideas of that kind, which may be fired without accuracy of aim, and mainly for the noise and smoke.

The school that does not engraft the habit of reading up-hill has failed to reach the inner life of the student; failed to create that "hunger and thirst after righteousness,"—that insatiable craving to fathom the meaning and trend of life—which is ever a prerequisite to being "blessed." On the other hand, he in whom this hunger and thirst have been created, has little further need of the school: books are his college, and the world itself his university. No fear that library trash will detain him; for reading on the dead level bores him, while reading down-hill nauseates. His pleasure consists in the effort necessary to climb, quite as much as in the exhilaration which always follows from looking at life from a higher point of view.

And he shall be further blessed; for before him rise the shining heights where dwell apart the spirits of Shakespeare and Milton, Paul and the Beloved Disciple—all the masters of deep thought and classic expression; and these he shall associate with, not in the vulgar fashion which, because it appreciates little, finds it necessary to boast much, but in the true communion of soul with soul,—too sacred a relationship to dress up vanity in. Moreover, he shall in time be blessed with discernment of spirits; so that before he shall read a hundred lines, he shall be able to judge unerringly whether his author be a thought artist or merely a literary tailor.

Reading up hill involves two things: reading the right kind of books, and reading them in the proper way. As to the first this rule may be set down as infallible: Only such books are wholesome as tend to help us understand, appreciate, and react by truth relations upon, our environments; all others are false and pernicious, however charming they may seem. Let the reader take up book by book in his library and square its contents with this principle,—taking care to include under environments all the *real* forces, spiritual or otherwise, which play upon his soul,—and then agree or disagree with me. Space compels me to drop the question here.

As to reading in the right way, I shall touch upon only one aspect, that of making constant use of a dictionary. Has it ever occurred to the reader that perfect thought communication is possible only where giver and receiver hold in common, thought symbols—that is to say, words—of exactly the same signification? But how rarely is this the case! And to the extent that our words have different weight, color, or psychic associations, to that extent

we fail to give or receive the equivalent of other men's thoughts and ideas.

If now every man and woman had access to a thought bank,—a sort of clearing house for thought-symbols,—where his words could be re-weighed and stamped anew with their just and true significance, then we should gradually get rid of our misunderstandings, and come to a delightful sense of intellectual unity. Such a bank is any good standard dictionary—that priceless repository of accurate ideas, that peerless peace-maker among the war of words. Let the farmer sell his last cow, if need be, to place this golden key to the world's treasures of literature,—this unerring guide in the world's wilderness of books—into the hands of his growing son or daughter.—*Prof. A. L. Nelson, Brigham Young University.*

### PRAYER.

When you have prayed, do you not feel your heart lighter and your soul more content? Prayer makes affliction less grievous, and joy more pure; it imparts to the one I know not what of strength and of sweetness, and to the other a celestial perfume? What do ye on earth, and have ye nothing to ask of Him who placed you here? You are a traveler in search of his fatherland. Walk not with head bent down; you must raise your eyes to know your way. Your fatherland is heaven; and, when you look up to heaven, does it move you in no way? does no desire press upon you? or is that desire dumb? There are some who say: "Of what benefit is prayer? God is too far above us to listen to creatures so pitiful." And who then made these pitiful creatures? who gave them feeling, thought and speech, if not God? And if He has been so good to them, was it to cast them off afterwards, and to keep them afar from Him? Verily I say unto you, whosoever says within his heart that God despises his works, blasphemes God.

There are others who say: "What is the use of praying? Does not God know better than we, what we need?"

God does know better than you, what you need, and it is for this reason that he wishes you to ask it of Him; for God himself is your first need, and to pray to God, is to begin to possess God.

The father knows the needs of his son; must that be a reason why the son should never have a word of request and of thanksgiving for his father?

When the animals suffer, when they are in fear, or when they are hungry, they utter plaintive cries. These cries are the prayer which they address to God, and God listens. Should man be, then, the only being in creation whose voice never ascends to the ear of the Creator?

Sometimes there passes over the fields a wind which dries up the plants, and then their withered stems are seen to droop to the earth; but moistened by the dew, they regain their freshness and raise anew their languishing heads. There are always blasting winds, which pass over the soul of man, and dry it up. Prayer is the dew which revives it.—*McClure's Magazine.*

## HAWKES BAY CONFERENCE.

The Hawkes Bay District Conference was held at Korongata, August 31st and Sept. 1st. District President Carl T. Freeze presided. Among the visitors were Mission President Rufus K. Hardy and wife, Elders Lehi Larsen, Horton D. Haight and Sister Mere Whaanga from Mahia; Elder Joseph W. Linford and wife, Elder Clarence L. Nelson and Sister Waitokorau from Manawatu. The songs of Zion sung by a choir composed of Native Children was a pleasing feature of the occasion. In all six meetings were held; five general and one Elders' meeting, during which much spiritual food and good advice was given those present. All left the conference feeling encouraged and strengthened in the work. A baptismal service was held Sunday at which two souls were initiated into Christ's fold by baptism, Elder O. F. Call officiating. The Sunday evening meeting was given over to general testimony bearing at which many bore strong testimonies of God's many mercies to them and as to the divinity of the work in which they were engaged.

ELDER O. F. CALL.

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**Arrivals.**—The following missionaries arrived in Auckland, on the 17th inst.: Ephraim P. Pectol, Cainesville; Oscar B. Evans, Salt Lake City and Hyrum C. Perkins, Bluff. They were five weeks en route and came via Vancouver spending ten days in Fiji.

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We now have in stock "Recent Discussions on Mormon Affairs," (post paid 1/3) The booklet is made up of the three following parts, viz: Part I "Address to the World," First Presidency of the Chusch; Part II "Review of Address to the World," Ministerial Association, Salt Lake City; Part III "Answer to Ministerial Association Review," Elder B. H. Roberts.

We also have the following books in stock. The prices quoted includes postage: "Life of Joseph Smith," George Q. Cannon, 6/3; "Hundred Years of Mormonism," Evans, 6/-; "Life of a Pioneer," James S. Brown, 8/3; "Mormon Doctrine of Deity," 4/-, and "The Gospel," 3/-, Roberts; "Doctrine and Covenants," 3/4; "Missionary Song Books," 7d; "Voice of Warning," 7d; "Rays of Living Light," (pamphlet) 1/- per doz.

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"He who reads good books is in communion with the greatest minds of all ages and races."

## MISSION.

If you are sighing for a lofty work,  
 If great ambitions dominate your mind,  
 Just watch yourself and see you do not shirk  
 The common, little ways of being kind.

If you are dreaming of a future goal,  
 When, crowned with glory, men shall own your power,  
 Be careful that you let no struggling soul  
 Go by unaided in the present hour.

If you are moved to pity for the earth,  
 And long to aid it, do not look so high  
 You pass some poor, dumb creature faint with thirst,  
 All life is equal in the Eternal eye.

If you would help to make the wrong things right,  
 Begin at home; there lies a life times toil,  
 Weed your own garden fair for all men's sight  
 Before you plan to till another's soil.

ELLA WHEELER WILCOX.

## IS IT WORTH WHILE?

Is it worth while that we jostle a brother,  
 Bearing his load on the rough road of life?  
 Is it worth while that we jeer at each other,  
 In blackness of heart that we war to the knife?  
 God pity us all in our pitiful strife.

God pity us all as we jostle each other;  
 God pity us all for the triumphs we feel  
 When a fellow goes down; poor heart-broken brother  
 Pierced to the heart—words are keener than steel,  
 And mightier far for woe or for weal.

Were it not well in this brief little journey,  
 On over the isthmus, down into the tide,  
 We give him a fish instead of a serpent,  
 Ere folding the hands to be and abide  
 Forever and aye, in dust at his side?

Look at the roses saluting each other;  
 Look at the herds all at peace on the plain;  
 Man, and man only, makes war on his brother,  
 And dotes in his heart on his peril and pain,  
 Shamed by the brutes that go down on the plain:

Is it worth while that we battle to humble  
 Some poor fellow traveler down in the dust?  
 God pity us all! Time too soon will us tumble,  
 All men together, like leaves in a gust;  
 All of us humbled down into the dust.

JOAQUIN MILLER.

# TE KARERE.

E RUA NGA PUTANGA I TE MARAMA.

RUWHARA K. HARI, TUMUAKI MIHANA, BOX 72, AKARANA

*“Ki te kahore he whakakitenga, ka he te iwi; Te kai pupuri ia o te ture, ka hari.”—Whakatauki 29: 18.*

Nama 16.

AKARANA

HEPETEMA 14, O 19

## HE KORERO NA HOHEPA METE.

Ka whai tonu ahau i aku nei mahi, he kai ngaki whenua, a taea noatia te 21st o Hepetema 1823, e whakaririka kau ana ahau ki nga whakatoinga me nga tawainga a nga tangata o ia ahua, o ia ahua, nga mea karakia, me nga mea karakiakore, moku i ki tonu kua ki te ahau i tetahi kitenga.

I tetakiwa o toku kitenga tuatahi me toku kitenga tuarua, e tu ana ahau i waho o nga karakia katoa, he whakahau na te Atua, a he tino tamaiti ahau, a na te maha o nga whakatoinga koi e oku hoariri, (a e tika ana ko ratou oku tino hoa) a me i whakaaro kua nukarautia ahau, ko te mea tika, ma ratou ahau e tohutohu i runga i te tika me te aroha, ko tenei whakarerea ake ahau e ratou, a ka haere tonu ahau i roto i te hohonutanga o nga whakamatauranga a hatana e noho ana i waenganui i nga tu tangata katoa, a na konei ano kihai i tino tika toku haere ki te aroaro o te Ariki, no reira ka pouri rawa toku ngakau i oku ngoikoretanga me oku henga; na, i te ahiahi o te 21st o Hepetema 1823 i muri i toku haerengaki te moe ka tuturi ahau ki te inoi atu ki te Atua kia mura oku hara, kia whakakitea mea mai ano hoki ki a au kia mohio ahau ki toku ahuatanga ki tona titiro iho, no kua tuturu oku whakaaro tera ano e pera te whakakitenga me te mea tuatahi.

I a au e penei ana e inoi ana ki te Ariki, ka kitea e au he maramatanga e uru mai ana ki toku ruma, a kaha atu te maramatanga i to te ra i te poutumarotanga, a ka puta mai he ahuatanga, ki te taha tonu o toku moenga, e tu ana i te takiwa no te mea kihai i tatu ona waewae ki te kaupapa.

He ma rawa tona ngeri, tee rite tetahi mea o tenei ao te ma, a kahore ahau e whakapono ana e taea te tahi mea o te ao te whakama te pera me tera. Heoi ano ona hahu ko tona ngeri, i kite ahau i tona uma me ona ringaringa, ona waewae me tona mahunga, kei te noho tahanga. He teka hoki ko tona ngeri anake he ma, engari tona tinana katoa he mea kororia te taea te whakamarama, me tona ahua ano he uira. He marama kehokeho te ruma, no taku kitenga tuatahi i a ia, ka wehi; heoi, kihai i roa kua riro atu te wehi.

Ka karangatia ahau e ia ki toku ingoa ka mea mai ki a au, ko Moronai tona ingoa a he Karere ia i tonoa i te aroaro o te Atua; a he mahi ta te Atua maku, (ma Hohepa) a ka waiho toku ingoa hei pai ki etahi, hei kino ki etahi i waenganui i nga iwi katoa, i nga hapu me nga reo, ara ka korerotia kinotia, paitia ranei e nga iwi katoa.

I ki mai ia kua huna tetahi pukapuka, he mea tuhituhi ki runga ki nga papa koura, he tuhituhinga no te hunga i nohoia ai Amerika i mua, he whakaaturanga hoki i to ratou putake mai. I ki mai ano ia kei reira hoki te raneatanga o te Rongo-pai e mau ana i homai nei e te Kai whakaora ki o reira tangata; me tenei kei reira hoki nga kohatu e rua e mau ana i roto i nga mowhiti koura, a kua whakanohoa enei kohatu ki tetahi kouma, a kua huaina enei ko te Umimi me te Tumime kei te huna tahi me nga papa, a ko te tangata kei a ia enei kohatu e kiia ana ia hei matakite i nga wa onehe, a kua mahia enei e te Ariki mo te whakamaoritanga i tenei pukapuka.

I muri i tana korerotanga i enei mea ki a au, ka anga ia, ka kore-ro i etahi o nga poropititanga o te kawenata tahito. I matua korerotia e ia tetahi wahi o te upoko tua-toru o Maraki, me te upoko tua-wha o taua poropititanga ano, otira kei te rereke i ta te Paipera. E penei ana tana korerotanga i te rarangi tua-tahi: "Ta te mea, na, kei te haere mai te ra te rite nei o tona ngiha kei to te oumu; na, te hunga whakakake katoa, me te hunga katoa hoki e mahi ana i te kino hei kakau witi: a ka tahuna e te hunga e haere mai, e ai ta Ihowa o nga mano, e kore ano he pakiaka, he manga e mahue ki a ratou."

A, tenei ano e penei ana tana i te rarangi tua-rua, me te tua-ono Nana, "ka unga atu e ahau a Iraia ki a koe i mua i te taenga mai o te ra nui o Ihowa, o te ra whakawehi, a ka whiwhi koe ki te tohungatanga i raro i ona riingaranga. A ka whakatokia e ia, ki te ngakau o nga tamariki, nga kupu whakaari o nga maatua, a ka tahuri te ngakau o nga tamariki ki o ratou maatua; me he kahore, kua urururia rawatia te whenua a tona haerenga mai.

A hei tapiri ki enei, ka korerotia e ia te tekau ma tahi o nga upoko o Ihaia, me te ki ano kua tata te wa e rite ai. Me te tua-toru o nga upoko o nga Mahi a nga Apotoro, te 22 me 23 o nga rarangi, pera me ta te kawenata hou. I ki mai ia ko te Karaiti taua Poropiti, heoi, kiano i tae noa mai te wa e hatepea atu ai i roto i te iwi nga tangata katoa e kore e whakarongo ki tona reo, engai kua tata.

I korerotia hoki e ia te upoko tuarua o Hoere, i timataia i te rua tekau ma waru o nga rarangi a taea noatia te mutunga o te upoko. I ki ano ia kaore ano i rite noa tenei, engari kua tata te wa e rite ai, a i ki ano kua tata te whakanuinga o nga tauiwi te riro mai. He tini atu ano nga karaipiture i puaki i a ia, me nga whakamarama maha, e kore nei e taea te tuhituhi ki konei.

Tenei ano, i ki mai ia ki a au, kia riro mai i a au nga papa i korerotia ake nei—no te mea kiano i rite noa te wa e riro ai i a au nga papa—kaua rawa ahau e whakakite ki tetahi; kaua hoki te Kouma me te Umimi me te Tumime, engari ano ki nga tangata anake e whakahaua ai ahan kia whakakitea ki a ratou: ki te kore e penei ka

whiua ahau e te Atua. I a ia e korero ana ki a au mo nga papa, ka whakatuwheratia te kitenga ki a au a kitea maramatia ana e au te wahi i huna ai nga, a pera anō te maramatanga o toku kitenga i mohio ai ahau ki te wahi i toku haerenga ki reira i muri iho ki te tiro tiro. I muri i tenei korero, ka kite ahau i te maramatanga i roto i te ruma e kohi ana ki te tinana o te anahera i korero nei ki a au, a pera ana, a pouri rawa te ruma haunga te wahi tawhio noa i a ia, katahi ka kite ahau i a ia ka kake ake ki te rangi a nunumi noa ia, a waiho ana te ruma, pera ana me ia i mua i te putanga mai o te anahera.

Na i a ia e takoto ana e hurihuri ana mo tenei kitenga rereke, e miharo rawa ana ki nga mea i korerotia mai ra e te Karere autaita ki a au, no, i a au e penei ana ka kite ahau kua marama haere ano toku ruma, a ko taua Karere ano e tu ana ki te taha o toku moenga.

Ka anga ia, ka tuaruatia aua mea ano, ka peratia me taua i tona haerenga tuatahi mai, kahore he rereketanga; ka mutu tera, ka whakamohiotia ahau e ia ki nga whakarite whakawa era e puta ki te ao, me tona tini hoki e whakangaromia e te mate kai, e te hoari, me te mate uruta, a kei tenei whakatupuranga ano timata ai enei mea wetiweti te putaputa ki te whenua. Ano ka oti enei kupu te puaki, ka kake ano ia, pera ano me mua.

Na, inaianei kua tomokia a roto rawa o toku hinengaro e nga mea o tenei kitenga i kite ai ahau. Otiia, ano toku ohorere i toku kitenga ano i taua anahera ano i te taha o toku moenga, i rongo hoki ahau ki tana whakahuatanga ano i aua mea i puaki ai i a ia, a ka tapiritia e ia he kupu whakatupato ki a au, e ki ana, tera ano a hatana e tohe ki te whakamatau i a au, (he mea na te rawakore o te hapu o toku matua,) kia tangohia e au nga papa koura hei taonga moku. Ko tenei i whakakahoretia e ia, e ki ana, kia tapatahi toku ngakau a kia kotahi ano te take e riro ai i au nga papa ko te whakahonore anake i te Atua, kia kua ahau e whakariroa ketia e tetahi hiahia ke atu i te hiahia kia hanga i tona kingitanga; ki te kore e penei e kore e homai ki a au.

I muri iho i tenei tona haerenga tua-toru mai, ka kake ia ki te rangi; a i mahue ano ko toku kotahi kia whakaaro ana mo enei mea; no kua riro kau atu te Karere o te rangi, ka tangi te tikaokao, a ka kitea kua takiri te ata, no kua pau te po katoa i a maua e korero ana.

[TARIA TE TAPIRI.]

## TE IRIIRINGA TIKA.

Waimamaku, Hokianga.

I ahan ano i te Koopu ka huaina toku ingoa ko Wiremu Ngakuru. Ano ka whanau; no te taatarakihi te reo e ki nei; e tiki eri; e tiki eri ki nga maatua a ia, a ia peepi tangitangi. I reira tom iho

ka iriiria ahau ki roto i te hahi Ingarangi i te tau 1870. Kahore ahau i matau ake erangi na oku maatua ahau i tautoko hei whakakapi mo taua tikanga. No te tau 1900 ka uru mai ahau ki te Hahi o Ihu Karaiti o nga ra o muri nei; e toru tekau oku tau e pupuri ana i taua iriiringa whaka-te-ao. E patai tonu ana hoki ahau, he aha te take i iriiria ai nga tamariki nonohi penei me ahau nei? E patai ana hoki tera ranei e mate nga wairua o au tamariki nonohi i roto i te Rangatiratanga o te Atua i runga i te kore iriiri i te wa he peepe nei ratou? E ki ana hoki te Hunga-tapu o nga ra o muri nei ko te iriiringa hei murunga hara; i ki nei hoki a Pita; Nga Mahi 2: 38 "Na ko te meatanga a Pita ki a ratou, ripenata, kia iriiria tena tangata, tena tangata o koutou i runga i te ingoa o Ihu Karaiti hei murunga hara, a ka riro mai i a koutou te homaitanga o te Wairua Tapu." E kore hoki e riro mai te Wairua Tapu no te mea e he ana taua iriiringa i nga tamariki nonohi, engari ano ia e koa ana te Hungatapu kia mauria atu nga tamariki nonohi ki nga kaumatua o te Hahi kia manaakitia, kia peratia me ta te Karaiti whakaritenga. Maka. 10: 14. "Tukua mai nga tamariki nonohi kia haere mai ki a au; kua hoki ratou e araia atu: no nga penei hoki te Rangatiratanga o te Atua." He taonga tuturu tenei na te Hunga o muri nei te manaakitanga i nga tamariki nonohi; he taonga tuturu ano hoki na te Atua i waiho ai nga tamariki hei tauira mo tatou: "ki te kahore e rite te tango a tetahi i te Rangatiratanga o te Atua ki ta te tamaiti nohinohi. e kore ia e tomo ki roto." Na e hoa ma e toru tekau rawa nga tau oku e kumea haeretia ana e te hahi o oku maatua, kua mate nei ratou. Kua kite hoki ahau i te moutou taima noa iho ahau.

He poto nei te wa oku i uru mai ai ahau ki tenei Rongo-pai, kua kite ahau i tona kaha he mea na te Atua. No te 14 o nga ra o Hune i tata tonu taku koriro ki te mate, na nga kaumatua o te Hahi nei i whakawahi ki te hinu; he mea tino whakamiharo tona whakaranganga. Tuarua; kei te wehe rawa atu tenei Hahi i te kahi moni hei awahina i ona minita. E kore hoki te wairua o te Atua e taea te hoko. Kia tupato kei pera tatou me Haimona.—Nga Mahi; 8: 18-23, "A te kitenga o Haimona na te paanga o nga ringa o nga Apotoro i hoatu ai te Wairua Tapu, ka kawea mai he moni ki a ratou; na ko te meatanga a Pita ki a ia, kia pirau ngatahi korua ko tou moni, ina koe ka mea ma te moni ka whiwhi ai ki nga mea e homai ana e te Atua; kua kite hoki ahau i a koe, kei te au kawa, kei te here o te kino." Na e oku whanaunga e noho mai na i waho me ata whakaaro mai koutou mo enei kupu aku; e hara hoki i te rongo na te taringa, engari naku tonu i kite. Kati te maumau taima. Uru mai ki te Hahi o Ihu Karaiti o nga ra o muri nei.

Na WI NGAKURU.

## E HAHĪ O TE KARAITI.

KI TE KARERE:

Panuitia atu nga korero i raro iho nei. E hoa ma kia marama te titiro ki te kupu whakarite a te Karaiti i ki nei: "ma nga hua o te rakau ka mohiotia ai." He tika hoki tenei kupu, he tino maha hoki nga rakau rite tonu te ahua; ma te noi rawa mai o nga hua katahi ano ka taea te whakahua te ingoa o tena rakau, o tena rakau. Waihoki ko nga hahi he maha tonu e kii ana na te Atua ratou katoa; otiia na te noinga mai o nga hua katahi ano tatou ka mohio; E! he Ingarangi ke te hua o tenei hahi; he Weteriana ke te hua o tera hahi; he Katorika ke te hua o tera hahi; he kotarana ke te hua o tera hahi; ko te Hahi o Ihu Karaiti o te Hunga Tapu o nga ra o mari nei, te hua o tera hahi. Kati. Kua tino marama ki a tatou nga hua o nga hahi nei, he tino maramatanga nui tenei i te mea kei te tarewa tonu mai nga hua. Kati. Mau ano koe e te tangata e pohehe noa; otiia kaore rawa au e ki he pohehe to te tangata e whakahe nei ki te Hahi o Ihu Karaiti o te Hunga Tapu o nga ra o muri nei; engari he ata whakatete marire. Ko taua wairua kino ano kei te haere i roto i enei whakatupuranga. Kei te mahara ra pea koutou ki nga hoia Romana i te ripekatanga o te Karaiti, nui atu to ratou kaha ki te korero teka. I mea ratou; me ki atu i tahaetia ia i a matou e moe ana; kei te pera tonu to ratou kaha ki te korero teka inaianei, e mohio tonu ana ratou e korero teka ana ratou. Na koia ano tena te ahua o nga tangata kino inaianei. Kati.

Tena ka huri ke au ki te whakahoki i te korero a oku hoa e kii nei; i whakaturia te Hahi "Moromona" i runga i te ingoa o Hohepa Mete; na e ki atu ana au kia koutou e oku hoa e tino he ana tena korero a koutou. E whakapono ke ana matou he poropoti pono a Hohepa Mete na te Atua. Nana tonu te mana i hoatu kia Hohepa Mete kia whakaturia tona Hahi ki te ao. Koia tonu te hua i runga ake nei e whakahuatia nei ko te Hahi o Ihu Karaiti o te Hunga Tapu o nga ra o muri nei. Engari ano me i kii koutou ko era atu hahi, kua huaina tonutia i runga i te ingoa tonu o te tangata nana i tamata, ka tino tutuki atu a koutou kupu ki te tika. Ko te take kua puta mai hoki nga hua o aua hahi i runga ake nei. E ki ana hoki a Niwhai tuatoru; "me pewhea e waiho ai hei hahi maku ki te kore ia e karangatia ki toku ingoa? Ina hoki ki te karangatia tetahi hahi ki te ingoa o Mohi, na Mohi ano taua hahi; ki te karangatia ranei ki te ingoa o tetahi tangata na tetahi tangata ano te hahi; heoi ki te karangatia ia ki toku ingoa ko taku Hahi ano ia." Kati. Kua tino karangatia te ingoa o te Hahi o te Karaiti i runga ano i tona ingoa. Whaihoki ko era atu hahi kua karangatia ano i runga i o ratou nei ingoa. No reira e aku oku hoa kaore au e kua e ki te Hahi o te Karaiti. Na kua koutou hei pouri moku, engari ko au kei te tino pouri mo koutou e nolio mai na i roto i te

hahi a te tangata i whakarite ai, e hara nei tona mana i to te Atua. Nui ata toku pouri mo koutou e oku hoa aroha, i a tatou e tamariki ana, kaore nei i rite te haere o tatou mohiotanga ki te tino maramatanga o te Rongopai o te Atua. Na kua koutou hei pera me nga hoia Romana i tino whakaae nei ratou kia korero teka ratou, engari kia whakahe ano koutou i runga i te tino whakaaro tika he tika ta koutou whakahe. No te mea ka tu tatou katoa ki te aroaro o te Atua kaore e taea te huna o tatou whakaaro ahakoa pewhea. Ka inoi au mo koutou me kore pea te Atua e whakatahuri mai i a koutou ki tona Rongopai. Heoi ra e oku hoa, na to koutou hoa i roto i te Rongopai o Ihu Karaiti o te Huunga Tapu o nga o muri nei.

Na PAORA HOPERE.

### HE RONGO NO TE AO KATOA.

**Tiapana**—Kei te nana haere tetahi mate kino i waenganui i nga tangata o nga pa nunui o Tiapana. He maha hoki nga marangai kino rawa me nga waipuke nunui kua puta ki reira, kotahi mano e whitu rau te hunga i paremo, he maha ano hoki te hungi i tapuketia e nga koro whenua.

E wha rau e rima tekau nga Tiapani kua u atu ki Vancouver i muri mai i te raruraru ki reira i te tekau o nga o tenei marama.

**Amerika**.—Tekau ma rima mano pouna i ngaro i a Dan Davis, he tangata whai-tonga ia, he kai whakahaere no tetahi peeki tiaki moni, i haere tenei tangata ki tetahi pa, e tutata ana ki tona kainga, ki te purei kaari, (play cards) kua whakatakoto whakaaro ona hoa kia tahaetia ona moni katoa, na i te mea kua ngaro ia ia nga moni kotahi tekau mano pauna ka hoki ia ki tona kainga ki te tiki i etahi atu moni e £5,000 ka hoki ano ki te purei kaari i runga i te whakaaro ka riro mai i a ia era atu moni i ngaro ra, otiia ngaro ana i a ia te katoa. Kei te tino pouri tona ngakau inaianei, kua tu hoki te kooti ki te whaka-taki i te he, i te tangata hoki nana a Davis i hewa, me kore e taea te whakahoki mai tona moni, me te whakakati hoki i taua mahi weriweri a hatana.

E whitu tekau ma whitu nga Tiapani, he kai mahi maina, (Mine) kua peia atu e nga Pakeha o Klondike, o te wahi ki te nota rawa o Amerika, i aia atu ratou ki runga kaupuke e nga Pakeha e toru rau a kua rere atu he wahi ke, kei te tino rawakore aua Tiapani. E ki ana nga nupepa o Amerika kahore Amerika e hiahia ana ki te whawhai, engari ia nga Tiapani ki te ahua ra kei te kaika ki te whawhai, i te mea i tera whawhai ona ki Ruhia he parakete ano i puta ki a ia, a kua whakaaro ia inaianei he mahi pai te whawhai mana, a kua oti hoki i tetahi tangata uui o Tiapana te ki atu kei te rite Amerika ki Ruhia.

## KI TE KARERE:

Kua Mate a Arihi, Te Nahu, he wahine rangatira tenei no Ngatikahungunu he mokopuna na te Hapuku koia nei tetahi wahine kaha tona reo ki ona iwi. Kua mahuete iwi. Kua riro a ia ki te pa tuturu hei pohiri mai i tona iwi. Tenei te mihi nei ki ona marae i hautu ai. I mate tenei wahine ki te aroaro o te tohunga o Te Wherowhero Tawhiao, he taina no Mahuta Tawhiao; he nui te kaha o ona takutu ki te mahi i a ia tae rawa ki tenei takuta ki a TeWherowhero ka mate. Ka rua nga wiki me te hawhe e tangihia ana, tokotoru ana tamariki, kua whai mokopuna hoki tenei wahine ka mate nei, ahakoa ma nga tamariki e whakatekura i muri nei. Kia ora nga iwi i runga i nga motu o te moana.

He nui te awangawanga i pa ki te ngakau o te hunga o Niu Tirenī me o Ahitereria, i te korenga e tae atu te tiima Mōnowai ki Sydney. I rere atu ai i Poneko i te ono o Hepetema, a i runga i te mea kiano i u noa i te tekau ma rua, ka tukuna atu he teima hei kimi i a ia, a i kiia hoki nga tiima katoa kia mataara tonu ratou me kore e kitea te Monowai, kei ngaro. No te unga mai o te tiima Winnera ki Poneke i Sydney ka whakaatu nga Apiha, i kite ratou i tetahi tiima e rima rau maera te matara mai i Ahitereria, a e ki ana ratou ko te Monowai tera, koia nga tangata i mohio ai kei te ritenga ki Ahitereria te tiima. He kino rawa te moana i a ia e rere ana i Poneke a ka pakaru te pou o tona urungi, no kihai ia i kaha ki te rere, heoi manu noa iho ana, akina haeretia ana e nga ngaru nunui, no te tekau i pakaru ai te urungi, a no te ahiahi o te tekau ma rua i kitea ai ia e te Mokoia e rere ana ki Akarana, a ka rere te mohoia ki te taha pu ano o te Monowai panga ai i tetahi taura ki te Monowai, ka mau, na ka toia haeretia, a e pai ana ano te rere o nga tiima, na, ka motu te taura, a kua po, kihai i kaha ki te whakamau ano i tetahi, heoi tatari ana te mokoia a ao ake te ra, ka mau ano te taura, a no te tekau ma rima ka u ai raua ki Sydney.

Ruhia—No te tekau ma tahi o Hepetema ka whakamatea nga Hurai e waru tekau e tetahi ropu tutu, ran atu, rau atu nga Hurai i mawhiti atu ki tetahi awa a na nga hoia o unri i whakatahuri te ropu tutu. E ki ana nga tangata whai mana o te kawanatanga o Ruhia kahore ratou i mohio, i whakaae ranei ki tana mahi. Kahore e heke iho i te rua rau mano nga Hurai kua heke mai ki Amerika i te tau 1906.

Kua whakamatea a Prince Chavachavadze, he mema no te runanga o te kawanatanga, e tetahi tangata tutu, i a ia e haere ana ki te whare runanga.

Tokowha nga tangata i mate i te paihana i roto i te pia i inumia e ratou, a tokorua ano e kore pea e ora, no te tirohanga o te kaho ka kitea he neke kua mate ki roto i te kaho.

### TE ATUA O TE "MOROMONA."

E whakapono ana matou ki te Atua ki te Matua ora tonu, ki Tana Tama ki a Ihu Karaiti, ki te Wairua Tapu ano hoki.

Kua whakaaro noa etahi tangata, kei te karakia atu te "Moromona" ki a Hohepa Mete, otiia kei te he tera whakaaro, e whakapono ke ana te Hunga-tapu ko Hohepa Mete he poropiti na te Atua, e hara i te mea ko ia to te "Moromona" Atua. Kua oti hoki i etahi te kii e hara te Atua o te "Moromona" i te Atua o te Paipera, otiia ko te Atua o te Paipera he Atua merekara a no te tau 1820 ka puta mai ia raua ko tana Tama ki a Hohepa Mete, a kitea ana raua e Hohepa he tinana to te Atua, he wairua ano hoki, a he pera ano hoki to te Tama, ina hoki i te wa i te ao nei te Tama e minata ana i roto i te kikokike, ka ki atu ia ki a Piripi ko te tangata kua kite i a au kite hoki i te Matua; na, e whakaae ana te Tama e rite ana te Matua ki a ia te whai tinana, te whai kororia, a he teka koki kotahi ano tinana raua tokorua engari e motu ke ana tetahi i tetahi, a i te haerenga o te Tama ki a Hoani kia iriiria ka tuwhera te rangi, a ka kitea te Wairua Tapu e heke iho ana, me he kukupa, a ka rangona tetahi reo no te rangi e mea ana, "ko toku Tama tenei i aroha ai, ko taku i ahuaureka ai." Na, kei konei te whakaaturanga ki a tatou tokotoru nga ahuatanga i te Atuatanga, e motu ke ana tetahi i tetahi a kahore e taea he kupu marama atu i enei, a e hara i te mea ko enei anake, ina hoki i mua i te ripekatanga o te Karaiti ka haere ia ki te kari ki te inoi ki tona Matua i ki nei ia "ko te oranga tonutanga tenei, kia matau ratou ki a koe, ko koe anake te Atua pono, ki a Ihu Karaiti ano hoki i tonoa mai nei e koe." Taku patai, i inoi atu te Tama ki a wai, ki a ia ano? kahore, engari i inoi atu ia ki tona Matua e noho motuhake ana i a ia (i te Tama) Hoani xvii: 3. Me tapiri tenei kupu ana, nana: "Na heoi ano toku noho i te ao; kei te ao nei ano enei, ko au ia ka haere atu ki a koe. E te Matua tapu, puritia i runga i tou ingoa te hunga kua homai e koe ki a au, kia kotahi ai ratou, me taua nei." (Hoani xvii: 11.) Nana: taku patai ki nga kai-karakia nana te kii he kotahi te Matua raua ko te Tama, ihiahia ranei te Tama kia whakakotahitia ana akonga e te Matua kia kotahi tinana? Kahore rapea, engari kia kotahi o ratou hiahia, a ratou mahi, a kia tapatahi te ngakau a kia kotahi hoki to ratou whakapono a kia noho ratou i runga i te whakaaro tika kia kore ai e puta he titoretanga, e hara i te mea kia kotahi tinana kikokiko. He pera tonu hoki te Matua, raua ko te Tama me te Wairua Tapu, he tinana to te Matua, he pera hoki to te Tama, ko te Wairua Tapu ia he Wairua anake.

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CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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*"If only men who desire to serve God and their neighbors would realize that humanity is moved, not by animal requirements, but by moral forces, and that the chief moral force and motive power of humanity is religion; that is, the definition of the meaning of life, and, in consequence of this definition, the discrimination between good and evil: between the important and the non-important!"—Leo Tolstoy.*

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RUFUS K. HARDY, Mission President

DAVID P. HOWELLS, Editor

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### THE ROOT OF THE EVIL.

In "The Root of the Evil," Leo Tolstoy, the great Russian writer and thinker most vividly contrasts the life of squalor and poverty of the working masses and the great extravagance and luxury of the wealthy classes. And after a discussion of how the wealthy minority so ingeniously and despotically rule the masses, concludes with the following paragraphs in which the root of the present day social evils is laid bare and the remedy offered:

Therefore, in order to destroy the evils from which mankind suffers, neither the emancipation of land, nor the abolition of taxes, nor the communising of the instruments of production, nor even the destruction of existing governments, is required; all that is needed is the annihilation of the teaching falsely called "Christianity," in which the men of our time are educated.

At first it seems strange to people who are familiar with the Gospels that the Christian teaching, which proclaims sonhood to God, spiritual freedom, the brotherhood of man, abolition of all kinds of violence, and love towards enemies, should have degenerated into the strange doctrine which teaches blind obedience to authority, and even murder if the authorities require it. But, if one examines the process by which Christianity entered the world, one realizes that the degeneration was inevitable.

When the Pagan monarchs, Constantine, Charlemagne, and Val-

dimir, adopted Christianity clothed in the forms of Paganism, and christened their peoples in it, they did not dream that the teaching they accepted destroyed the power of kings, the army, and the state itself—institutions without which the men who first adopted and introduced Christianity could not imagine life. At the beginning, the destructive force of Christianity was not only unnoticed, but men even thought that Christianity supported their authority. But the more Christian the peoples lived, the more clearly manifest became the essence of Christianity, and the more evident grew the danger to Paganism it presented. And the greater that danger grew, the more laboriously did the ruling classes try to stifle, and, if possible, to quench the light they unconsciously brought into the world with Christianity. For this purpose they used all possible means: prohibition to read or translate the Gospels; slaughter of all who point out the true meaning of Christian teaching; hypnotism of the masses by the pomp and splendor of rituals; and especially hair-splitting and equivocal distortions of Christian precepts. In proportion as these methods were employed, Christianity became more and more modified, till at last it became a teaching which not only did not contain any principles destructive to the Pagan system of life, but, on the contrary, justified that system from a pseudo-Christian standpoint. There appeared Christian monarchs, and Christian armies, and Christian wealth, and Christian law-courts, and Christian executions.

The ruling classes have done for Christianity what doctors do in epidemics. They have prepared a culture of harmless Christianity; and when once it has been inoculated, true Christianity is no longer dangerous. Church-Christianity must inevitably either repel reasonable men as an outrageous absurdity, or, if adopted, so utterly alienate men from the true Christianity that through this distorted form they can no longer see its real meaning, and even regard the real meaning with animosity.

This Christianity, thus made harmless, evolved during centuries by a feeling of self preservation among the ruling classes, and with which the people are inoculated, constitutes the teaching through which men obediently perform actions not only hurtful to themselves and their friends, but distinctly immoral, and incompatible with the requirements of conscience; the most important of which actions, by its practical consequences, is the performance of military service, that is, willingness to kill.

The evil of this false Christianity consists chiefly in the fact that it neither prescribes nor prohibits anything. All ancient religions—like the law of Moses or the law of Manou—give rules which require or forbid certain actions; it is the same with the Buddhist and Mohammedan religions; but Church-Christianity gives no rules whatever, except verbal professions of faith, the acknowledgment of dogmas, fasts, sacraments, and prayers (and even those can be eluded by people rich enough); it only lies, and permits everything—even actions contrary to the very lowest requirements of morality.

According to the Church doctrine, everything is allowed: one may have slaves (in Europe and America the Church was the champion of slavery); one may acquire fortunes gained from the labor of ones oppressed brethren; one may be wealthy in the midst of crowds of Lazaruses crawling under the tables of the revellers—and that is even very good and praiseworthy, if one only gives a thousandth part for churches and hospitals; one may keep back by violence one's riches from the needy, and imprison men in solitary cells, and put them in irons, and chain them to trucks, and execute them all this is blessed by the Church. One may lead a depraved life during all one's youth, and then call one of these debaucheries by the name of marriage and have it sanctified by the Church. One may even divorce and marry again. And, chief of all, one may kill; one may kill, not only in defending oneself, but one's apple trees, or in punishment (punishment means edification—to kill for edification!); and especially one may (and it is even ones duty and praiseworthy to) kill in war, at the order of one's superiors. The Church not only sanctions but prescribes this.

Thus the root of all the evil is the false teaching. Abolish the false doctrine and there will be no more armies; and if there are no armies, the violence, oppression, and deprivation to which nations are subjected will disappear of themselves.

As long as men are educated in the psuedo-Christian doctrine which sanctions everything, including murder, the army will remain in the hands of the minority; and the minority will always use that army to extort from the people the products of their labor, and what is worst of all, to deprave the people—because, if the people were not depraved, the minority could not take from them the fruits of their toil.

The root of the miseries of all the people lies in the false doctrine which is taught them under the name of Christianity.

Therefore it would seem to be the obvious duty of every man who is free from the religious deception, and who wishes to serve the people, by word and deed to aid the deluded masses in delivering themselves from the deception which is the cause of their miserable condition. It would seem that, besides the general duty of every moral man to denounce falsehood and to profess the truth he knows, every man desirous of serving his fellows cannot help, out of pity, wishing to deliver them from the deception to which they are subjected, and by which all their misery is caused. And yet the very men who are freed from the deception, and independent, and educated on the money of the working people, and therefore bound to serve them, do not realize this. "Religious doctrines are of no importance," say these people. "It is a question for the conscience of each separate individual. The political, social, and economical organizations of society are the necessary and important things, and on them must be directed all the efforts of the men who wish to serve the people. Religious doctrines are of no importance, and, like all superstitions, they will disappear of themselves when their time comes."

So say these educated men; and, wishing to serve the people, they enter the service of the government—in the army, or as clergy, or members of Parliament—endeavoring to improve the external forms of life of the deceived people by participation in the activities of the State, without denouncing the religious deception to which the people are subjected. Others, the revolutionists, also do not touch the religious faith of the people, but enter into hostilities with the existing governments, seeking to gain possession of power by the same methods of violence and deception which are used by the governments they oppose. Others, Socialists, etc.—organize trade-unions, co-operation, and strikes, thinking the condition of the people can be improved although they remain in the same state of superstition or skepticism produced by the false doctrine.

And not only do none of them hinder the diffusion of the false religion which is the cause of all the evil, but when the necessity presents itself, they fulfill the religious rituals which they acknowledge to be lies; they swear allegiance, they assist at Church service and solemnities which stupefy the people, and they do not prevent their own or other people's children from being taught in schools this so-called religious instruction—the very lie upon which is founded the slavery of the people.

This non-comprehension by educated people (who, of all others, could and ought to destroy false doctrine) of the chief cause of the evil, upon which all their energies should be directed, and the diversion of those energies towards false aims, constitute one of the chief reasons why the existing system of life, which is evidently false and destructive to all men, maintains itself so firmly in spite of the fact that its inconsistency is recognized by everyone.

Because the true Christian teaching, corresponding to the requirements of our time, is concealed from men, and a false doctrine is taught in its place, therefore arise all the miseries of our world.

If only men who desire to serve God and their neighbors would realize that humanity is moved, not only by animal requirements, but by moral forces, and that the chief moral force and motive power of humanity is religion; that is, the definition of the meaning of life, and in consequence of this definition the discrimination between good and evil; between the important and the non-important!

If only men were to realize this, they would see immediately that the fundamental cause of the misery of contemporary humanity is not in the external, material circumstances; neither in political nor economic conditions, but in the perversion of Christianity in the substitution—instead of truths necessary to mankind, and corresponding to its present age—of senseless and immoral absurdities and sacrileges, called Church-Christianity, according to which evil is considered good, and the unimportant important, and vice versa: the good evil, and the important non-important. If only the best and unfettered men, sincerely desirous of serving the people, could realize that it is not possible to improve, by any external means, the condition of a man who thinks it wrong to eat meat on

Fridays, and right to punish by death a guilty individual; or one who thinks it important to render the necessary homage to an image or an emperor, and non-important to swear obedience to the will of other men and to train oneself to murder!

If only men would realize that neither Parliaments, nor strikes, trade unions, nor co-operative societies, inventions, schools, universities and academies, nor revolutions, can be of any real use to men holding a false religious life conception!

If only this were understood, all the energies of the best men would be applied, not to the consequences, but to the cause; not to State activity, or revolution, or Socialism, but to the denunciation of the false religious doctrine, and the rebuilding of the true one. If only men were to act in this way, all the political, economic, and social questions would be solved naturally, not as we speculate and prescribe, but as they ought to be solved.

These questions will be solved, of course not immediately, and not as we would wish, nor as we are accustomed to arrange the life of others (caring only that they externally resemble our wishes in the matter—the case with all Governments), but they certainly will be solved as soon as men's religious life-conception is transformed; and they will be solved the sooner the more we apply our energies, not to the effects, but to the causes of life's phenomena.

But the denunciation of false doctrines and the adoption of the true one is a very slow and remote process, people say. However remote or slow, it is yet the only one: or, at least, one without which all the other methods can have no effective results.

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Looking at the awful system of human life prevailing, contrary both to reason and feeling, I asked myself, "Can it possibly be necessary?" And the answer I have found is, "No it is not necessary." It must not, it cannot, it shall not be. But it will cease to be, not when men have reorganized their relations in one way or another, but when they have ceased to believe the lie in which they are educated, and believe instead the supreme truth, which was revealed to them 1900 years ago, and is clear, simple, and accessible to their reason.

It would be difficult to more clearly and forcibly describe the condition of "Christianity" as the Church of Jesus Christ of Latter-day Saints views it, than Count Tolstoy has in the above excerpt. The root of all the present day social evils in Christian nations is false Christian teaching. Were the modern Christian churches the successors of the Church established by Christ and His apostles, and were they inspired by Christ, such a deplorable social condition would be impossible. It is blasphemy of the first order against Christ to accuse Him of being the author of such confusion as now exists in Christendom. And since there has been an apostasy from the Church of Christ,—through the wickedness of man the Gospel was taken from the earth—in these the latter days, God has re-

stored the Gospel of Christ and His Holy Priesthood through the instrumentality of Joseph Smith. It is by compliance with this true, heaven inspired teaching that the Brotherhood of Man can be established on the earth and an Exaltation in the life to come can be won by all of God's earthly children.

### REPORT OF MAHIA CONFERENCE.

The conference of the Mahia District convened at Kopuawhara Sept. 14th and 15th. There were present President R. K. Hardy and wife, Elder Carl T. Freeze and three Maori saints from Hawkes Bay. Prest. Lehi Larson, and Elders J. M. Layton, Geo. B. Andrus, W. H. Dickson, H. D. Haight, Matthew Taylor, A. E. Anderson, E. A. Cottam, Sisters Edna Dickson and Mere Whaanga of the Mahia District.

Elders' testimony meeting convened Saturday morning in which all bore testimony to the truthfulness of the gospel. General meetings were held Saturday afternoon and evening in which reports of branches were made and testimonies borne.

Four meetings were held on Sunday including the Sisters Relief Society meeting. Sister Mere Whaanga occupied most of the time Sunday morning, exhorting her people to forsake the traditions of their forefathers, and hold to the principles of the Gospel. During the afternoon services the general and local authorities of the church were unanimously sustained and the district was divided into two districts as formerly, viz: the Waiapu, and the Mahia, Elders H. D. Haight, J. M. Layton, Matthew Taylor and E. A. Cottam were assigned to labor in Waiapu, H. D. Haight as president and Elders Taylor and Cottam to do carpenter work.

Pres. Hardy occupied the time of the rest of the meeting, giving many timely instructions to the Saints.

A baptismal service was held at which six were baptized, Elder George B. Andrus officiating. Three infants were also blessed.

Special mention should be made of the singing done by the school children and much credit is due Elder Andrus for their musical training. A concert was enjoyed Monday evening in which Elders, Saints and a few European friends took part.

The Saints of Kopuawhara branch had made much preparation for the visitors and notwithstanding the rain and mud which made it somewhat disagreeable there was a good spirit prevailing, and all went away feeling encouraged and strengthened. President and Sister Hardy's visit has been enjoyed by all.

SISTER EDNA DICKSON.

### CONFERENCE REPORTS.

**Wanganui.**—Elders Jenkins and Ruruku have just returned from a five weeks visit among the natives of Taranaki. They visited all the native villages and found that the people are beginning to break away from the Maori prophets, Tolu and Tewhiti and take an in-

terest in Christianity. They spent two pleasant days at Parihako the home of the "prophets." These people were visited some time ago by Pres. Magleby and Elder John E. Taylor, who convinced them that their ancestors were the Nephites who came to America at the time of the destruction of Jerusalem, after explaining some of the doctrines of the Church they admitted that our people were the only ones who could explain the Scriptures to them clearly. The Saints were very glad to receive the Elders and were without an exception enjoying the blessings of the Lord.

After a short visit President and Sister Hardy left Wanganui on the 29th. While here they held a gathering of the Saints of Wanganui and neighborhood at the home of Brother Te Whatahoro at Putiki where we had a very enjoyable testimony meeting. Much good resulted from their visit, friends as well as Saints being very pleased to see them.

Elder Taylor has been working in the interest of our proposed new college, looking over several land sites. He also spent a few days in Wellington visiting the Capital prior to his departure for home.

APOLLOS B. TAYLOR, Conference President.

**Hauraki.**—We are pleased to inform our Brothers and sisters in the Faith that the work of the Lord is progressing nicely in these parts. We have recently had the privilege of leading two more souls into the waters of baptism, and of blessing one child. Elders Morrell and McBride recently made a successful trip down the coast by way of Coromandel. They report a good trip, finding the Saints all well. Sunday, Oct. 6th, the Saints of the Omahu, Te Aroha and KiriKiri branches met together at the latter place, where they enjoyed the spirit of the Lord in the meetings which they held. A priesthood meeting was held at which a committee of three was appointed to make arrangements for the February conference. Elders, Saints and friends are all well.

JOHN A. SOUTHWICK, Conference President.

### BOOKS FOR MISSION LIBRARY.

We are indebted to former Mission President Ezra T. Stevenson for a selection of reference books for the Mission Library. Bishop Thomas A. Clawson of the 18th Ward, Salt Lake City, very generously presented us with Bancroft's History of Utah and Apostle O. F. Whitney presented the Library with a volume of his Poetical Writings. These volumes are received with gratitude. While the Library now makes a very creditable showing there are still several empty shelves in the book case. We also now have in stock the following books and tracts, viz.:

Books:—"Life of Joseph Smith," George Q. Cannon, 6/3; "Hundred Years of Mormonism," Evans, 6/-; "Life of a Pioneer," James S. Brown, 8/3; "Mormon Doctrine of Deity," 4/-, and "The Gospel," 3/-, Roberts; "Doctrine and Covenants," 3/4; "Missionary Song Books," 7d; "Voice of Warning," 7d. PAMPHLETS:—"Latter-day

Saints and the World," 1/- per doz. "Mormonism," B. H. Roberts, 1/- per doz. "Rays of Living Light, 1/- per doz. TRACTS:—"My Reasons for Leaving the Church of England," 6d. per doz. Morgan's Tracts, 1/9 per 100. Parry's Nos. 1, 3, 4, 11d. per 100. LEAFLETS:—"Only True Gospel," 5d. per 100. "Glad Tidings of Great Joy," 5d. per 100. The above prices represent the cost after the fifty per cent has been deducted and the cost of mailing added.

#### European Conference Addresses and Senior Elders.

Auckland—G. P. O. Box 72, Auckland.—William T. Tew.  
 Thames—G. P. O. Thames.—Thomas O. Labrum.  
 Wellington—19 Hall St., Newtown, Wellington.—Clifton E. Taylor.  
 Wairarapa—Carterton, Wairarapa.—Riley G. Williams.  
 Wairau—G. P. O. Nelson.—Oliver T. Nielsen.  
 Christchurch—31 Selwyn, Addington, Chch.—John C. Sorenson.  
 Dunedin—34 Bridgeman St., Kensington, Dunedin.—W. L. Stephens  
 Invercargill—131 Nith St., Invercargill.—George A. Christensen.

#### Native Conference Addresses and Senior Elders.

Bay of Islands-Whangarei—Kamo.—George T. Rawson.  
 Waikato North—Huntly, Waikato.—Erick P. Christensen.  
 Waikato South—Hamilton, Waikato.—W. D. Walton.  
 Hauraki-Tauranga—Kopu, Thames.—John A. Southwick.  
 Wanganui—G. P. O. Wanganui.—Apollos B. Taylor.  
 Mahia—Gisborne.—Lehi Larsen.  
 Hawkes Bay—Te Aute, Hawkes Bay.—Carl T. Freeze.  
 Waiapu—Gisborne.—Horton D. Haight.  
 Wairarapa—Masterton.—John W. Pugh.  
 Manawatu—Porirua, Wellington.—Joseph W. Linford.  
 Wairau—Whangarae, Croixcelles, Nelson.—William A. Bowles.

#### Native Schools Established and Maintained by the Church, Addresses, and their Teachers.

Opautama—Opautama, Mahia—George B. Andrus.  
 Korongata—Hastings, Hawkes Bay.—Oel F. Call.  
 Porirua—Porirua, Wellington.—Esther R. Linford.

#### TO SUBSCRIBERS.

A few subscribers have complained that they have not been receiving their MESSENGER regularly; if you happen to know any such, confer a favor on us by sending their names and addresses to the office. The papers have been mailed regularly at the Auckland post office and blame for their failure to reach their destination, in most cases, must be laid to the postoffice service.

"You help me and I'll help you. We will not be here forever, anyway; soon Death, the kind old Nurse, will come and rock us to sleep, and we had better help one another while we may; we are going the same way—let's go hand in hand."—*Elbert Hubbard.*

# TE KARERE.

*E RUA NGA PUTANGA I TE MARAMA.*

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RUWHARA K. HARI, TUMUAKI MIHANA, BOX 72, AKARANA

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Nama 18.

AKARANA

OKTOPA 15, 1907

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## HE KORERO NA HOHEPA METE.

I muri tata iho ka maranga ake ahau i toku moenga, a haere ana ki aku nei mahi, heoi i taku whakataunga ki te mahi, pera me mua, kua pau toku kaha, no kore ake ahau i ahei. E mahi tahi ana maua ko toku papa a ka kitea e ia kei te mate ahau a ka kiia ahau kia hoki atu ki te whare. Ka haere ahau, i runga i te whakaaro kia haere atu ki te whare, heoi i toku haerenga atu i te mahinga kai, i reira nei maua, ka hemo atu toku kaha a hinga ana ahau ki te whenua, a kore ake oku mohiotanga ki tetahi mea.

Ko te mea tuatahi i rangona ai e ahau ko tetahi reo e korero mai ana ki a au,—e karanga ana ki toku ingoa. Ka anga ake oku kanohi, a kitea ana ko taua Karere ano e tuohu ana ki toku mahunga, e karapotia ana e te maramatanga pera me mua. Katahi ka whakahuatia ano e ia nga mea katoa i puaki ai i a ia i te po, a ka whakahaua ahau e ia kia hoki ki toku papa, kia whakamarama i a ia ki te kitenga me nga whakahaunga kua riro mai nei i a au.

Ka ngohengohe ahau; a ka hoki ki toku papa i waenga, a koreotia whakatepetia ana e au te katoa ki a ia. Ka whakahoki kupu mai ia ki a au, no te Atua aua mea, a me haere ahau me whakarite e au ta te Karere i whakahau ai. Ka mahue i a au te mara, a haere ana ki te wahi i ki ai te Karere kei reira nga papa e huna ana, a na te tino maramatanga o te kitenga i whiwhi ai ahau i mohio ai ahau ki te wahi i toku taenga kautanga ki reira. E tu tata ana ki toku kainga tetahi puke ahua nui, te mea tiketike rawa o taua takiwa. I huna nga papa ki te taha hauauru o te puke i roto i tetahi pouaka kohatu e taupokina ana ki tetahi kohatu. He mea mototoru tenei kohatu, ko te taha ki runga he mea porotaka a ko te mata he angiangi, a ko runga auake i kitea ki runga i te whenua, ko te mata ia i ngaro i raro i te whenua.

Ano ka oti te oncone te kerī atu, ka mau ahau ki tetahi hua, a whakamaua ana ki raro i te mata o te pohatu ka hapaingia ake. I titiro ahau ki roto; ana! He pono i kite ahau i nga papa ki reira me te Umimi me te Tumime, me te Kouma, pera tonu me ta te Karere i korero ai. Ko te pouaka i takoto ai enei mea he mea hanga ki nga kohatu, me tetahi tu paru konatunatu. Kua whakatakotia nga kohatu e rua ki raro kia ikeike ake nga papa, a ki runga i enei kohatu i whakatakotia nga papa me era atu mea.

Ka toke au kia te tango ake i nga papa, heoi, whakakahoretia ana e te Karere ra, a whakamohiotia ana ahau, kiano i tae noa mai te wa kia tangohia, a e kore hoki kia pahemo atu nga tau e wha; otia i ki mai ia kia hoki ano ahau ki taua wahi ano a tera tau pu ano, a ka tutaki mai ia ki a au ia tau ia tau ki reira, a kia pera ai taku haere ia tau ia tau kia taka mai ra ano te wa e riro ai i a au nga papa. Heoi, e rite ana ki ana whakahaunga, ka haere ahau ia tau ia tau, a i kite ahau i taua Karere ano i aua wa katoa a ka whiwhi ahau ki nga whakahaunga me te matauranga nui i a ia i o maua korerotanga katoatanga, mo a te Atua e mahi ai, mo te peheatanga hoki e wkakahaeretia ai tona kingitanga i nga ra whakamutunga.

I runga i te mea he tino rawa-kore toku matua, he tino take tera kia mahi a ringaringa matou, a kia ai hei kai-mahi ma te tangata ke i nga wa katoa i laea ai. Kei te kainga matou i etahi wa, a kei tawhiti atu ano i etahi atu wa, a na te hono tonu o a matou mahi i ahei ai i a matou te ata noho i runga i te pai, i te makona. No te tau 1824 ka pingia te hapu o toku matua e tetahi pouritanga nui i te matenga o toku tuakana a Alvin. I a Oketopa 1825 ka haere ahau hei kai-mahi ma tetahi korohēke ko Josiah Stool tona ingoa, i noho nei ki tetahi porowini o Niu Ioka. \* \* \* \* I au e mahi ana ki a ia; e noho ana ahau ki te kainga o Ihaka Hale, a i reira ka matua-kite ahau i taku wahine (tana tamahine,) i a Emma Hale. I marenatia maua i te 18th o Hanuere 1827, i a au ano e mahi ana ki a Stool.

Mo taku kiinga tonutanga kua kite ahau i tetahi kitenga, ka whaia tonutia ai ahau e nga whakatoinga, a kihai hoki te hapu o toku hungawai i pai kia marenatia maua, koia i haere ai maua ki te kainga o Squire Tarbill, ki tetahi porowini ke. Ano ka marenatia maua ka mahue a Stool, a ka hoki maua ki te kainga o toku matua, a ahu-whenua tahi ana maua ko taku matua i taua tau. 1830

A no te roanga ka rite te wa kia riro i a au nga papa, te Umimi me te Tumime me te Kouma. No te 22 o Hepetema 1827, kua haere ahau ia tau ia tau ki te wahi kei reira nei nga papa, ka ho-mai e taua Karere nga papa ki a au me tenei kupu whakaitapato, maku nga papa e tiaki; a ki te mea ka ngaro i runga i toku mataara-kore, toku whakaaro-kore ranei, ka hatepea atu ahau; otia ki te whakapaua toku kaha katoa ki te tiaki i aua mea a taea notia te wa e hoki mai ai ia, te Karere, kia riro i a ia, ka tiakina nga papa.

Kihai i roa ka kite ahau i te take i penei ai ana kupu ki a au kia tiakina, i te take hoki e hoki mai ai te Karere kia riro i a ia, i muri i taku whakaotinga i te mahi i taka mai ana maku. No te mea, mohiotia kautia ana kei a au nga papa, ka whakaputaina e nga tangata o ratou kaha katoa, a hanga ana nga tikanga tinihanga kia riro ai i a ratou nga papa. Ka nanakia haere te whakatoinga, a i te mataara tonu nga ropu tangata mo taua take ano, ki te mea ka taea. Heoi, na te whakaaro mohio o te Atua i mau tonu ai i roto i oku ringaringa, a taea notia te wa i mutu ai taku nei mahi i nga papa. Katahi ka haere mai te Karere, a ka hoatu e au nga papa ki a ia, a kei raro i tana tiakanga a mohoa noa nei, koia te rua o nga ra o Mei 1838.

Heoi, haere tonu ana te ohore, me te rongu korero me tona

tini arero e tohatoha ana i nga korero horihori mo te hapu o toku matua, moku ano hoki. Me tenei hoki, me i tuhia e au te wahi whaka-te-kotahi mano kua ki nga pukapuka tini rawa: Heoi ka nana kia rawa te whakatoinga tee taea e au te whakaririka kau atu, koia maua ko taku wahine i haere atu ai ki tetahi porowini o te teta o Pennsylvania. I te mea e tatau ana maua mo te haere, i waenganui i o maua mamaetanga ka kitea he hoa pono, ko Martin Harris tona ingoa, i haere mai tenei ki a maua a homai ana e ia tekau pauna ki a au hei awhina i a maua i tenei haerenga,—no te mea he tino rawa-kore rawa maua a ki te ahua ra, i raro te whakatoinga taumaha i kore pea e pai ake—He kai-ngaki whanua a Martin Harris no te teta o Niu Ioka.

He meana tenei manaakitanga nui i ahei ai i a maua te tae ora atu ki Pennsylvania, a i toku taenga kautanga ki reira ka timata ahau te tuhituhi i nga reeta o nga papa. He maha nga reeta i tuhia e au, a ko etahi o enei i whakamaoritia he mea na te Umimi me te Tumime, a i oti tenei i a au i te takiwa i waenganui i a Tihema i a Pepuere, ki te kainga o toku hungawai.

[TARIA TE TAPIRI.]

### TE HUI PARIHA O HAKI PEI.

Na te karangatanga o nga Hungatapu katoa o Haki Pei i tu ai te hui ono marama ki Korongata i te 30 o Akuhata me te tahi o Hepe-tema.

Ko nga kaumatua me nga manuhiri i tae atu ko Ruwhara Hari te timuaki o te mihana, ratou ko Atareta Hari, tana wahine, ko Hohepa Rinawhata, ko Ehetere Rinawhata ko Waitokorau Tamihana, ko Nerehana, ko Rihai Rahana ko Houtana Heiti ko Mere Whaanga.

Ahakoia e ono maere te tawhiti o te hainga i tu ai te hui i te teihana reriwe mama noa te haere atu ma runga i nga paki papai i homai nei e te Hunga-tapu o Korongata hei tiki i nga manuhiri.

Tino pai te whare i whakaritia nei hei whare kai, me nga kai papai ano hoki i kainga e te hui. Na nga tangata whenua tonu i tanu nga keiki o ia tu ahua, me nga puringa o ia tu ahua o ia tu ahua me era atu mea ano hoki.

I ono nga karakia kauwhau, kotahi te huhuinga o te hui atawhai a kotahi tonu te huilinga mo te katoa, hei mea whaki hinengaro.

Ka nui te pai o nga kupu katoa i whakapuakina e nga tangata me nga wahine i tu ki te kauwhau i roto i aua huilinga. Koia te hari o te ngakau o te Hungatapu mo to ratou taenga mai kia rongo i nga kupu pai i puta pai ana i roto i o ratou mangai. Nga tikanga o nga karaipiture me te whakahauhau tetahi ki tetahi me nga kauwhau hoki a Mere Whaanga me tona whakaatu i nga mahi a te Hahi i a ia i Hiona no reira te hari o nga ngakau me tana ki kia n te Hunga-tapu, ina ki te n ka whiwhi ki tetahi wahine o te rangatira-tanga o te Atua a te ra whakamutunga. Koia nei aua kauwhau i tona tanga me tona tautoko hoki i nga kauwhautanga a te timnaki o te mihana.

A i tu katoa nga Hunga-tapu me nga tamariki ki te whakahau-hau tetahi ki tetahi me te whaki hoki i o ratou hinengaro. me te ki; koia nei te Hahi pono kua whakahokia mai nei i nga ra o muri nei hei oranga mo nga tangata e whakapono ana. Ko etahi o nga tamariki ia i kauwhau i te reo pakeha. I te korero nga tangata katoa mo te pai o te wairua i roto i nga huihuinga katoatanga. Ko tenei ano te take i tino hari ai nga ngakau o te hunga katoa i tae nei ki tenei hui ko nga waiata pai, nga mea maori me nga mea pakeha i waiatatia nei e te koea o te kura o Korongata. Ko O. F. Call hoki te kai whakakiki me te kai whakaako.

Tokorua nga tangata i iriiria ai ki roto ki te Hahi i tenei hui ko o raua ingoa ko Tapita Pomere, raua ko Wero Mohi.

He mea pupuri na nga tangata whenua i noho ai nga manuhiri mo te manei a i taua rangi i tu ai tetahi oma whakataetaetanga mo nga tane, wahine, tae atu ki nga tamariki. No te po a taua rangi i huihui ai nga tangata ki te whakarongo waiata, korero paki, ki te matakitaki hoki i nga wahine poi, ki te whakarongo ano hoki ki a te Paerata e whakatangitangi ana i tona mauta okena. E waru ano ona tau no reira i rawe ai te whakarongo a te hui. Kei te tumanako nga Hunga-tapu katoa, tera pea e kitea tetahi hui penei te pai i nga ra e haere ake nei. Heoi ano.

Na KARA (Carl T. Freeze)

## TE HUI PARIHA O TE MAHIA.

Gisborne, Hepetema 26, 1907.

KI TE KARERE:

I te 14th me te 15th o nga ra o Hepetema i tu te hui pariha o te Mahia ki Kopuawhara, i roto i te whare karakia hou; he ahakoa he nui te ua, he hohonu hoki te paruparu i nga huarahi, tata tonu ki te kotali rau nga Hunga-tapu i tae mai. I konei te Tumuaki Mihana a Ruwhara me tona hoa wahine. Tekau ma toru nga kaumatua me nga Mihinare wahine i te hui, me te ope no Haki Pei a Te One Keri ratou ko Hana Kawea, ko Hera Rahui me to ratou Tumuaki pariha a Kara Makariri, i konei hoki te Kamura Mihana a Matiu Teira, me tona hoa kamura a Eruiti Katama. I karangatia e te Tumuaki tetahi karakia whaki hinengaro mo nga Kaumatua i te ata o te Hatarei, a e rima ano nga karakia tino pai rawa. I ngata rawa o matou hiahia i te kai whaka-te-wairua i te papai hoki o nga kupu a nga kai-kauwhau katoa i tu ki te korero.

E ono nga tangata i iriiria e Hori Anaru a i roto i te karakia hapa i whakapangia ratou e nga Kaumatua; me nga pepi hoki e toru i manaakitia. I a Ruwhara raua ko Mere Whaanga te taima o tenei karakia hei tohutohu atu i nga Maori o tenei wahi, hei whakakaha

ano i nga Hunga-tapu. Kahore e taea te kaha o nga tangata o Kōpuawhara ki te whakariterite i nga mea hei painga mo nga manuhiri i tae mai ki te hui, te huhua me te papai hoki o nga kai, e tino mihi atu ana nga Kaumatua ki nga kuki me nga weta, ara ki nga tangata whenua katoa mo to ratou kaha i roto i te marangai.

I tu ano he karakia no te Hui Atawhai, a i whakamarama-tia e Atarita Hari ratou ko Ena Tikihana, ko Mere Whanga; nga tikanga papai, hei whakatikatika i nga wahine Maori.

Na RIHAI RAHANA, Tumuaki Pariha.

## TE TURANGA TIKA O TE HAHĪ.

Kawhia.

KI TE KARERE:

He whakautu mo te panui a te Atirikona Kereihi i te nama 111 o te *Pipi*; e kii nei tou panui he iwi mahi kino te Hahi "Moromona," Na e hoa e hara taku i te whakahe mou kei hinga taku whakahe i te kupu a te Karaiti e ki nei; "Kaua e whakahe kei whakahekia koutou" engari he whakaatu taku ki a koe ko te Hahi "Moromona" ara ko te Hahi o Ihu Karaiti o te Hunga-tapu o nga ra o muri nei koia te Hahi i hanga ki runga ki te turanga o nga, Apotoro ratou ko nga Poropiti, ko Ihu Karaiti ano hei tino kamaka mo te kokonga, e ai ki ta nga karaipiture. Na e hoa kia rongu koe ko te Hahi o te Karaiti i whakaritea ki te tinana o te tangata tino rite kaore ona wahi i hapa; tena ki te kore he kanohi me pewhea e tika ai nga mahi a te tinana koia i kiia ai ko te kanohi te rama o te tinana whaihoki ko te Poropiti te rama o te Hahi; ki te kore hoki he Poropiti ka he te iwi. E pa e te Kereihi he mea tino ako koe ki nga matauranga nunui o te ao riro ana i a koe te Tiwhikete o te matauranga ki nga mea maha, tu ana koe hei minita; na e hoa kei pouri koe e whakaatu ana ahau i te pono o tenei Hahi, na te Atua te niana. E whakapono ana matou ko Hohepa Mete he Poropiti na te Atua otira ki te puta ke te mahi a tenci Hohepa Mete kia kanga ia. E hoa kati te kino ki te "Moromona" kei rite ki nga kupu a te Karaiti; e kinongia koutou e te ao e mohio ana koutou i kinongia ahau i mua i a koutou. Ko te aha koia te he o te "Moromona" ko te tahu koia i te rama a kihai i waiho i raro i te puhera; me hapai ra te rama ki runga kia tiaho ki nga tangata katoa o roto i te whare. Kati ake mo tena. Mo tou kupu e ki nei koe he iwi pinono kai te "Moromona" e hoa e te Kereihi; e kore koe e rongu i nga "Moromona" e tono kai ana ma ratou; ma ton aroha tonu. Me he mea in e hari haere ana ratou i te pereti kia kohia atu he riwai ki roto e pai ana ano ta koutou whakakino; ko tenei e hoa ma kaua e mikitia te huka ki te tote kei rukea ki roto i te tii te mutunga ka ringitia te-

na tii, hei aha kua kawa; ka pena ano i te rangatiratanga o te rangi. Heoi ano ma te Atua tatou katoa e tiaki. He whakaatu tenei naku kia koutou i waho i tenei Hahi i te "Maromona." Heoi ano.

Na POUAKA PAKI.

Oroua Piriti, Hepetema 26, 1907.

KI TE KARERE;—Tena ra koe me ou kai awihina i raro i a koe; tenei etahi kupu te tukua atu nei e au: no te 6 o nga ra o te marama nei i whakahautia ai tetahi wahine o roto o te peka o te Rotoatane, ko Pikihuiā Tamati tona ingoa me tetahi o ana tamariki tane. Kati he mea hari mai tenei ki a tatou. Kati; i te 23 o te marama ka tikina mai maua ko Tamihana e tetahi tangata, ara, no waho i te Hahi, kia haere atu mana hei kai-whakawa i a ratou mahi tohunga. Kati. I haere awangawanga maua mo taua take. Kati. E hoa ma kei te Motuiti tenei kainga; ko Ngatitūranga taua iwi. I to maua taenga atu kua huihui mai aua iwi nei. Kati, ko Tamihana i whakaturia e taua iwi hei tiamana mo te komiti, i homai tonu ma maua e mahi taua raruraru o ratou ara mahi tohunga ko au tetahi o te komiti, ko Manawatu tetahi, ko Whitiārea Te Panau me etahi atu ano. E hoa ma e rua nga ra kotahi te po e mahia ana e matou taua take; ahakoa te nui o te kakari o taua hunga nei; kaha tonu matou ki te whakamarie i a ratou. Ko maua anake ko Tamihana nga Hunga-tapu i roto i taua iwi. I ta matou whakataunga i taua raruraru nei ka tu mai taua iwi ki te whakamihi mai ki a matou, ara, ki te komiti ki te pai o ta matou whakataunga i o ratou raruraru, mahi tohunga, te mihinga e taua iwi nei, i reira tonu to ratou minita ko Tuturu. Kati. I tukua mai e ia ma Tamihana e mahi aua raruraru nei, a ko ia hoki hei tiamana koia tonu to matou karaka ara ko taua minita nei. Ko ta matou kupu mutunga ki a ratou kia whakamutua a ratou mahi tohunga kei riro ko te ture nui hei whakawa i a ratou.

Na WAITOKORAU TAMIHANA.

Werarua, Hepetema 19, 1907

KI TE KARERE:

Tena ra koe; tenei etahi kupu mau e panui atu ki nga marae o aitua o nga motu e rua o Aotearoa me te Waiponamu. No te 15 o Akuhata ka mate ta matou mokopuna a Parekura Pomare; i mate ki Karikaraka; i whanau ia i a Hepetema 16, 1896; he kotiro kaha tenei ki te mahi i runga i nga mahi o te Hahi o Ihu Karaiti o nga ra o muri nei, i whanau nei ia ki roto. Kati; he nui to matou mamae i te matenga o tenei kotiro. Me tapiri ano e koe enei kupu ruarua nei mo tetahi tamaiti ano i mate i a Akuhata 11; ona tau 12 me te hawhe i mahi pai tenei tamaiti a i kitea nuitia e te katoa a oti pai aua i a ia

nga mahi e hiahiatia ana e ona maatua kia mahia e ia. Kati. E hoa ma he penei tonu nga tamariki e kitea ana he pai. Ko enei tu tamariki he tere te hoki atu ki te Atua. No Ngatitahinga tenei.

Na POMARE MATEKINO.

#### Matauri Bay.

Ki te Etita o TE KARERE: Kia ora koe i roto i nga manaakitanga a te Runga Rawa. Kati ra e te Etita, e tukua atu ana e matou enei korero mau e tuku atu ki nga parirau o te KARERE hei tohu whakatu ki nga iwi, ki nga hapu me nga huihuinga tangata, ko te peka o Matauri nei kua whakaturia; ko nga Kaumatua na raua i whakatu ko Reo Ruehe raua ko Tari Tepene. Ko Paora Penei te tumuaki; ko Ihaka Pera te kaunihera tuatahi, ko Maihi Maaka te tuarua, ko Apiata Parangi kai-whakaako, a ko Wiremu Apiata rikona, Ko Maihi Apiata hoki te tumuaki o te kura hapati, ko Murimotu Hohaia kaunihera tuatahi, ko Apiata Parangi te tuarua, ko Kawe Apiata te hekereteri o te kura hapati. Kati nga whakamarama. Na te huihuinga o te Hunga-tapu o Matauri Pei, te kai-tuhituhi ko Kawe Apiata hekereteri.

#### HE RONGO HOU NO TE AO.

**Tiavana.**—Kua tae atu a Wiremu Taawhi, te hekereteri o nga taua o Amerika, ki Tiavana; katahi ano te powhiri nui ki te tangata ko tenei, kahore ona rite i mua, ko Taawhi te kai kawe atu i te rongu mau, i te oha pono ki nga Tiapani. E ki ana nga nupepa o reira e kore e raruraru te rongu mau o Amerika me Tiavana i tetahi mea.

Kua whakaae te kawanatanga o Kanata kia utua nga Tiapani, no ratou nei nga whare i tukitia e nga pakeha i tera marama, £1,200 te moni hei utu.

Kua tae mai te rongu no te Kapene o te tima, ko te Ioua te ingoa, e ki ana ia i whakaorangia e ia he tangata o runga o te Fortunatus, tekau nga ra i muri i te mahuetanga o te tima i ona tangata, i tenei wa kahore ona kai, ona wai ranei, he mea whakamiharo tona orange i runga i te tima e kaingia ana e te ahi he ruarua noa ona weranga pakupaku, i te kitenga mutunga o te tima kei te mura, a ko ona taha he mea kaka.

**Mekiko.**—Kotahi rau e rua tekau ma whitu nga tangata i tapuketia e tetahi horo whenua nui, e rua tekau ma whitu o ratou kua kitea i te hukenga o te whenua, kei te huke tonu nga tangata i te whenua kia riro mō era atu kotahi rau.

Ē hari nūi ana o matou ngakau ki te whakaatu ki a koutou, kua pai ake to tatou tuakana aroha a Ērueti Arani; e kaha ana ia ki te haere ki waho o tona whare, haereere ai i runga paki, he roa rawa te wa e ngaua kinotia ana ia e nga wero maha o te mate.

Kua mate a Meri Ngahuia Tu Hapi, no te 12th o Oketopa nei i mate ai ki North Cote, tekau ma toru marama tona pakeke, he kotiro tenei na Tu Hapi raua ko Amohaere Tu Hapi, no te peka o Waikoau. Kapiti Pei.

Na nga waipuke nunui ki Tokio, (taone o Tiapana) i te marama o Akuhata, e whitu tekau ma iwa mano e ono rau e rima tekau ma wha te hunga kahore o ratou whare; kei te tiakina ratou e te iwi nui, mano atu hoki te hunga e penei ana i etahi atu takiwa o Tiapana.

### HE RETA NA HEMI KINGI.

Port Said, Ēgypt (Ihipa) Akuhata 11, 1907.

KI TE KARERE:

Panuitia tenei reta aku ki nga tangata, ara ki oku koa katoa e tae ai koe. Tena koutou, tena koutou e te iwi i raro i tenei karanga he Hungatapu me nga mea motu ke i tenei ano hoki. Kua hoki kaha mai oku whakaaro penei nana: me whakatutuki e au aku kupu i whakaaria nei e ahau ki a koutou, i mua i toku wehenga mai i a koutou. Kati; Kia ora tonu koutou e oku whanaunga katoa, katoa. Ka nui te ora o tenei tangata, ara o maua tahi. I te wa i eke ai maua ki runga tima i Nepia a mai ki aiane kaore maua i pangia noatia e tetahi mate. Na reira ka nui to maua whakawhetai ki te Atua i te ao i te po mo maua kua peneitia. Kati. Ē waru nga unga mai o te tima ki uta katahi ka haere maua ki te matakitaki i nga mea hou. I te unga mai o te tima ki Koromopo (Colombo Ceylon) ka tino kite maua i nga panikaka o reira. Ka mutu tonu te kakahu; he mea mo te hope. Taukuri e! te wera o taua whenua, e tipu ana nga panana, nga nuti; nga paina aporo, nga maki, nga raiona me nga nakahi nanakia tini rawa. Otira kaore au e kaha ki te tuhiituhi i nga mea katoa i kitea ai. Ē rere ana matou i runga i te Moana Whero inaianei, a, akuanei maua ka kite i te wahi i kauria ai e mohi ma: te wahi, ara, te maunga i pipitia ai e Mohi whiwhi ai ki nga whakahaunga kotahi tekau. Ka nui rawa te kaha o te ra ki konei, whano iti ka mate matou i a ia. I hemo tetahi tangata inanahi i te wera otia kua pai ano ia. Kati. Taihoa au ka tuhiituhi ano ki a koutou kei hoha te Ētita. Ē hika ma kei te maharatia tonutia koutou e au. Me toku inoi tonu ki te Matua Ora Tonu mo koutou kia manaakitia i roto i nga whakapaweratanga katoatanga e tu mai nei. Ka tangi hoki ahau ki a koutou kia mataara kei rere torere atu koutou ki roto ki nga mahanga a te Kai Tinihanga o te ao. Heoi ano. Ma te Atua koutou e awhina, e tiaki, e whakapumau i roto i tenei mahi aroha whakaharaha. Na to koutou tuakana i roto i te mahi pono a te Ariki.

NA HEMI KINGI.

# THE MESSENGER.

PUBLISHED SEMI-MONTHLY BY THE

## NEW ZEALAND MISSION CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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*“For I command all men, both in the east and in the west, and in the north and in the south, and in the islands of the sea, that they shall write the words which I speak unto them : for out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written.”—II Nephi 29: 11*

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RUFUS K. HARDY, Mission President

DAVID P. HOWELLS, Editor

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### THE BOOK OF MORMON.

The 21st and 22 of September are notable dates in the history of the Church. On the 22 day of September, 84 years ago, the youthful Prophet Joseph for the first time beheld the precious plates upon which the Book of Mormon was engraved and four years later he received this record. This, we may say, was an epoch-making event in the history of the human race, analogous to the appearance of the Lord in the burning bush to Moses, in the wilderness.

All night between the 21st and 22nd of September, 1833 the Prophet communicated with a heavenly messenger who appeared to him three times. It is one of the most remarkable visits of a being from the other world, on record. After a period of prayer and supplication, previous to retiring, the Prophet became aware of the cover of light by which the angel was surrounded. And then he saw the heavenly visitor himself. His appearance is described, even to his clothing, and his name is given.

Three times, as we have said, the angel appeared that night, each time with a special message in addition to that already delivered. The first time the messenger made known to the Prophet that sacred records were deposited in a near-by mound. The message was accompanied by quotations from the Scriptures, proving that the new epoch in the history of the world now about to be inaugurated was predicted by the ancient prophets. The second time the visitor appeared he told the Prophet of great judgments that

were to come upon the earth in the form of famine, sword and pestilence. The third time the messenger came and warned the Prophet that the sacred treasures about to be entrusted to his care were not to be used for the gratification of greed, but for the glorification of God.

The visions occupied the entire night, and in the morning the Prophet related his experiences to his father, who felt impressed that the vision was from God and advised his son to do as the angel had directed him. Accordingly he went to the Hill Cumorah and found the sacred records deposited as he had seen in the vision. Here, too, Moroni appeared and instructed him regarding the future work he was called upon to do, just as Moses and Elijah appeared on the Mount of Transfiguration and spoke about the Sacrifice of atonement that was to be offered upon Mount Calvary.

It is one of the most remarkable visions ever vouchsafed to man. Some of the critics of the Prophet have suggested that he was a visionary man, who thought his dreams and fancies were real visions. But there is absolutely no room for this explanation of the wonderful phenomena that forms the opening chapters of the history of the church. He might have had a dream that an angel visited him, and this dream might have been so real as to deceive even himself, but he could not have dreamt that he went in the light of day, to the Hill Cumorah, on the advice of his father, and that he there saw the plates and the other sacred implements. These are facts that must be accepted as true, or else the Prophet must be rejected as one who tells the world a deliberate falsehood. There is no escape from this conclusion. The world stands in the same position with regard to the Gospel of Jesus Christ as restored to the world today, as it stood in the age of the first apostles. The testimony cannot be explained away; it must either be accepted as the truth, or rejected as deliberate deception. But the latter alternative is impossible, in view of all the evidence. To accept as true the proposition that a deceiver could perform the work the Prophet Joseph did and finally seal his testimony with his blood, would be to accept a greater miracle than any recorded in all the history of the Gospel. Besides, there is the testimony of the Witnesses, that was never denied by any of them, though some of them, in their dark hours, denounced Joseph as a fallen prophet.

That the Book of Mormon could not have been written by the Prophet Joseph is, we believe, generally admitted. Nor could it have been composed by any of his associates. The book bears unmistakable evidence of its antiquity. It relates the history of a portion of the inhabitants of this (American) continent. Internal evidence proves its genuineness. To mention only one fact, the proper nouns or many of them are clearly of Hebrew derivation, and the entire narrative has been remarkably confirmed by scientific research, that has disclosed facts not even dreamt of at the time the Book of Mormon was given to the world.

Not the least remarkable fact connected with the Book of Mormon is this that it was brought forth at the very time when Bible

students were expecting the beginning of a new era in the history of the Church. As the Messiah came at a time when those familiar with ancient prophecies expected a redeemer, so the Book of Mormon came at a time clearly marked by prophecy as a time of unusual importance. Lieutenant Totten expresses the views of many Bible students when he says: "I believe the advent season actually dates from 1828. This was exactly 2,520 years from Israel's captivity. I use Israel in distinction from that of Judah. Their times of punishment were over. Since 1828 the watchers are counting one generation of three-score years and ten to at least the lunar beginning of the climax, be that what it may, and be the crisis how long soever."—*The Riddle of History*, page 218.

Is it not a significant fact that independent students of the chronology of the prophetic books have come to the conclusion that the captivity of Israel, speaking of the ten tribes, came to an end at the very time the Book of Mormon came forth. For that record was delivered to the Prophet in September, 1827, and Mr. Totten claims that the punishment of Israel, or the dispersion of that division of the house of Jacob, was over with the end of that year, and that the Advent season commenced with the year 1828? The Prophet Joseph knew no prophetic dates at that time. He could not have timed the appearance of that record to suit the calculations of profound Bible scholars.

But what is the use of a new sacred volume? Does not the Bible contain all that is needed as a guide to eternal happiness? Perhaps it does, but what becomes of this guide in the light of the "higher criticism," that makes the Bible no better than a collection of myths, and the Vedas of the Hindus or the Koran of the Mohammedans? And it seems to us that the time is fast approaching when even the Christian pulpit, as a rule, will discard the Bible as a book of God. Then the world will better understand why it was necessary to send a "new witness for God," a witness that the higher criticism cannot touch.

There is this peculiarity with the facts connected with the Gospel. Anyone who is willing to do the will of the Father can ascertain whether it be true or not. He need not rely on the testimony of others. He can receive the testimony of the Spirit within himself, by earnestly seeking to obtain it. And it will remain with him as long as he is willing to do what is right. He can lose it only by falling into sin against the light he has received.

Thousands today have every reason to thank the Lord for the work that commenced with the marvelous visions of the Prophet Joseph. They have found temporal and eternal salvation. They have been redeemed from poverty and error, from the power of sin and degradation, from despotism and darkness. They have found friends and happy homes, and a foundation for a hope that like the chains of the pillars before the Temple of Solomon, goes behind the veil and conveys to the heart the glory of the manifestations of the Shekinah in the most sacred sanctuary. They have found persecution, too, but this will only serve to make of them better men and women, more fit for eternal progression.—*Deseret News*.

## THE SERMON ON THE MOUNT.

The most careless reader has probably been struck with the contrast between the delivery of this sermon and the delivery of the Law on Sinai. We think of that as a "fiery law," whose promulgation is surrounded by the imagery of thunders and lightnings, and the voice of the trumpet sounding long and waxing louder and louder. We think of this as flowing forth in divinest music amid all the calm and loveliness of the quiet dawn. That came dreadfully to the startled conscience from an Unseen Presence, shrouded by wreathing clouds, and destroying fire, and eddying smoke; this was uttered by a sweet human voice this was uttered by a sweet human voice that moved the heart most greatly in words of peace. That was delivered on the desolate and storm-rent hill which seems with its red granite crags to threaten the scorching wilderness; this on the flowery grass of the green hill side which slopes down to the silver lake. That shook the heart with terror and agitation; this soothed it with peace and love. And yet the New Commandments of the Mount of Beatitudes were not meant to abrogate, but rather to complete, the Law which has spoken from Sinai to them of old. The Law was founded on the eternal distinctions of right and wrong—distinctions strong and irremovable as the granite bases of the world. Easier would it be to sweep away the heaven and the earth, than to destroy the least letter, one *yod*—or the least point of a letter, one projecting horn—of that code which contains the very principles of all moral life. Jesus warned them that He came, not to abolish that Law, but to obey and to fulfil while at the same time He taught that this obedience had nothing to do with the Levitical scrupulosity of a superstitious adherence to the letter, but was rather a surrender of the heart and will to the innermost spirit which the commands involved. He fulfilled that olden Law by perfectly keeping it, and by imparting a power to keep it to all who believe in Him; even though He made its cogency so far more universal and profound.

The sermon began, not with commands and menaces, but with the word "blessed," and with an octave of beatitudes. But it was a *new* revelation of beatitude. The people were expecting a Messiah who should break the yoke off their necks—a king clothed in earthly splendor, and manifested in the pomp of victory and vengeance. Their minds were haunted with legendary prophecies, as to how He should stand on the shore of Joppa, and bid the sea pour out its pearls and treasure at His feet; how He should clothe them with jewels and scarlet, and feed them with even a sweeter manna than the wilderness had known. But Christ reveals to them another King, another happiness—the riches of poverty, the royalty of meekness, the high beatitude of sorrow and persecution. And this new Law, which should not only command but also aid, was to be set forth in beneficent manifestation—at once as salt to preserve the world from corruption, and as a light to guide in the darkness. And then follows a comparison of the new Law of mercy with the old law of threatening; the old was transitory, this permanent; the

old was a type and shadow, the new a fulfilment and completion; the old demanded obedience in outward action, the new was to permeate the thoughts; the old contained the rule of conduct, the new the secret of obedience. The command "Thou shalt not murder" was henceforth extended to angry words and feelings of hatred. The germ of adultery was shown to be involved in a lascivious look. The prohibition of perjury was extended to every vain and unnecessary oath. The law of equivalent revenge was superceded by a law of absolute self-abnegation. The love due to our neighbor was extended also to our enemy. Henceforth the children of the kingdom were to aim at nothing less than this—namely to be perfect, as their Father in heaven is perfect.

And the new life which was to issue from this new Law was to be contrasted in all respects with that routine of exaggerated scruples and Pharisaic formalism which had hitherto been regarded as the highest type of a religious conversation. Alms were to be given, not with noisy ostentation, but in modest secrecy. Prayers were to be uttered, not with hypocritic publicity, but in holy solitude. Fasting was to be exercised, not as a belauded virtue, but as a private self-denial. And all these acts of devotion were to be offered with sole reference to the love of God, in a simplicity which sought no earthly reward, but which stored up for itself a heavenly and incorruptible treasure. And the service, to be sincere, must be entire and undistracted. The cares and the anxieties of life were not to divert its earnestness or to trouble its repose. The God to whom it was directed was a Father also, and he who ever feeds the fowls of the air, which neither sow nor reap, and clothes in their more than regal loveliness the flowers of the field, would not fail to clothe and feed—and that without any need for their own toilsome anxiety—the children who seek His righteousness as their first desire.

And what should be the basis of such service? The self-examination which issues in a gentleness which will not condemn, in a charity that cannot believe, in an ignorance that will not know, the sins of others; the reserve which will not waste or degrade things holy; the faith which seeks for strength from above, and knows that, seeking rightly, it shall obtain; the self-denial which, in the desire to increase God's glory and man's happiness, sees the sole guide of its actions towards all the world.

The gate was strait, the path narrow, but it led to life; by the lives and actions of those who professed to live by it, and point it out, they were to judge whether their doctrine was true or false. Without this neither words of orthodoxy would avail, nor works of power.

Lastly, He warned them that he who heard these sayings and did them was like a wise man who built a house with foundations dug deeply into the living rock, whose house, because it was founded upon a rock, stood unshaken amid the vehement beating of storm and surge: but he who heard and did them not was likened "unto a foolish man that built his house upon the sand; and the rain descended, and the floods came, and the winds blew and beat

upon that house: and it fell, and great was the fall of it."

Such in barest and most colorless outline are the topics of that mighty sermon; nor is it marvellous that they who heard it "were astonished at the doctrine." Their main astonishment was that he taught "as one having authority, and not as the Scribes."—*Farrar's Life of Christ*.

### OCTOBER CONFERENCE.

The Seventy-eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, held in Salt Lake City October 4, 5 and 6 opened under most favorable conditions. The first session was called to order by President Joseph F. Smith, Friday at 10 a. m. There were present on the stand when the services commenced the following authorities of the Church:

Presidents Joseph F. Smith, John R. Winder, and Anthon H. Lund; President Francis M. Lyman, John Henry Smith, Heber J. Grant, Rudger Clawson, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, and David O. McKay of the twelve Apostles. Patriarch John Smith; of the first council of seventies, Seymour B. Young, George Reynolds, B. H. Roberts, Jonathan Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; Assistant Church Historian Andrew Jenson,

President Smith delivered the first sermon of the conference, but space will not permit the reproduction of his entire sermon, following are a few excerpts from the same.

"So far as I know, and I think we are in a position to judge rightly," said President Smith, "there is a spirit of union and love in all the Church and pervading the people of God. Such a condition is a source of pleasure and strength. The duty of the Latter-day Saints relative to the work of the Lord should be paramount to everything else.

"It is true that men and women necessarily have to engage in temporal occupations, to provide themselves with the necessities of life. The Lord designed that His children should enjoy this life and its blessings. It has been said that the idler should not eat the bread of the industrious, and there should be no idlers among the people of God.

"The Latter-day Saints should put their highest thoughts to the cause of Zion, to the cause of truth, to the cause of righteousness. The Lord instituted this work for the salvation of men in this life as well as for the soul's redemption in the world to come.

"I do not believe in the doctrine taught by some that it matters not what a man does in this life, so long as he confesses Christ before death.

"I denounce this doctrine as being false and one that will not avail in securing a passport into heaven."

"A reasonable man or a reasonable woman we cannot help but admire. The reasonable men and women will live lives of right-

eousness and purity and devotion to the Lord; they will love each other, and, above all, they must love God. These precepts were brought by the Son of God, for the souls of men and these are the principles taught by the servants of God in this day.

"We cannot be saved in neglect nor in ignorance. We must learn our duty to ourselves, our fellowmen, and to God, and then order our lives accordingly. These things are essential. We cannot grow in the knowledge of God or in wisdom unless we devote our efforts to the cause of God. And it is the duty of the watchmen on the tower of Zion to exhort the people to love, to humility, to increased devotion to the cause of righteousness.

"I wish to impress upon the saints the necessity of observing the gospel precepts. You know for yourselves the truthfulness of the gospel, and now it is for you to live it—live up to the covenants you have made with God, so that no man can point to you as a transgressor, as a wicked and corrupt man.

"Let your light so shine that men will see your light and glorify your Father in heaven.

"Keep away from the haunts of sin. Have charity. There are those who speak only evil of Latter-day Saints. These persons are mostly in our midst. They shut their eyes to all good, and send out false reports. I leave such persons in the hands of a just God. But they cannot become my bosom companions, I cannot condescend to that, I would not throw a straw in their way, but I would as soon take up a scorpion or a poisonous reptile as to become associated with such a one as he. I believe this is a true sentiment."

A meeting was held Friday afternoon, and two Saturday and Sunday, at which each of the above named general church authorities gave words of encouragement and instruction to the thousands of assembled Saints. Sunday the large tabernacle, with its seating capacity of 12,000, was far too small to accommodate the people who wished admittance and overflow meetings were held in the Assembly Hall and Barratt Hall and many people were compelled to stand in the door-ways and outside the buildings during the services.

A very important event of the conference was the filling of the vacancy in the quorum of the Twelve Apostles caused by the death of the late George Teasdale. When the name of Elder Anthony W. Ivins was presented and it was proposed to sustain him in the high and holy calling of an Apostle of Jesus Christ, he was by unanimous vote accepted for that position. Elder Ivins has for some years past been president of the Jaurez stake of Zion in Mexico. He is known from one end of the country to the other as a broad, brainy man of affairs, strong, capable, a leader of acknowledged ability, yet withal faithful and full of humility before God.

The following is the summary of the editorial in the *Deseret News*:

"One of the best conferences ever held by the Church was brought to a close on Sunday. It is the general experience of the Latter-day Saints that each gathering of this kind is better than the preceding ones. That is one proof that the interest of the Saints in the great

and wonderful work which the Church was established to do, is growing.

"All the meetings of the conference attracted larger crowds than ever before. It was a magnificent Conference. The vast attendance and the spirit that prevailed, should be a testimony to all the world of the futility of the warfare that is being waged against the Church. The Church is ever progressing. It is increasing in membership. Its doctrines are permeating the world."

**Arrivals.**—The following missionaries arrived in Auckland, November 13th, 1907, per s. s. Hauroto: Geo. R. Doxey, Ogden, Utah; Charles F. Nielsen, Elsinore, Utah; Silas Rowley, Spring Glen, Utah; William W. Taylor, Loa, Utah; Lars Eric Johnson, Wilford, Idaho; Wallace W. Weaver, Bennington, Idaho; Louis H. Booth, Morris H. Low, Paris, Idaho.

**Appointments.**—Bay of Islands—Silas Rowley, W. W. Weaver; Wanganui—Lars Eric Johnson; Waikato South—Chas. F. Nielsen; Mahia—Wm. W. Taylor; Manawatu—Louis H. Booth; Wellington—Geo. R. Doxey; Christchurch—Morris D. Low.

### THE VOYAGE OF THE TARQUINA.

The following lines refer to a voyage sailed by the author on the American Brig "Tarquina," which left Melbourne May 1, 1855 bound for San Francisco with a large company of Latter-day Saints on board, under the charge of Elder Burr Frost. The unfortunate vessel having reached Honolulu foundered in that harbour, but the entire company and all their property was saved. The vessel had leaked badly during almost the whole voyage. C. H.

It was night as so sadly we sang to the breeze  
To the dash of the waves, to the voice of the seas.  
By the beams of the stars that glistened on high,  
By the light of the moon that hung in the sky.

The notes which our voices then mournfully cast  
Were drunk as they flowed by the winds sullen blast.  
And gently they blended with ocean's dull roar  
As we lonely bet steadily watched for the shore.

The sea seemed to speak of the tyrant's strong arm  
And the wind seemed to murmur its note of alarm  
Whilst our voices they told of the hopes that had cheer'd  
As we thought of the happy land whither we steer'd.

On thy hills, fair Australia, how oft have we sung  
When to light and to life the dim spark hath sprung  
Whilst we warbled the truths of glorious themes  
As pure and as bright as thine own crystal streams.

But those days they are past, and our homes are no more,  
Whilst now we are seeking a more friendly shore.  
Ah! soon may we hail thee, within thee to rest  
From the storms of the ocean, bright land of the west.

# TE KARERE.

E RUA NGA PUTANGA I TE MARAMA.

RUWHARA K. HAARI, TUMUAKI MIHANA, BOX 72, AKARANA

“Na, tenei ake kei nga ra whakamutunga ka whakapumautia te maunga i to Ihowa whare ki te tihī o nga maunga, ka whakanekehia ake ano ki runga i nga pukepuke, a ka rere nga iwi ki reira. Ka haere hoki nga iwi maha, ka mea, Haere mai, tatou ka haere ki runga ki te maunga o Ihowa, ki te whare o te Atua o Hakopa, ā mana tatau e whakako ki ona ara, ka haere hoki tatou i ona huarahi: no te mea ka puta mai te ture i Hiona me te kupu a Ihowa i Hiruharama.—Mika, 4: 1-2

Numa 20.

AKARANA

NOWEMA 15, 1907

## HUI TAU O HIONA.

No te 4th, te 5th, me te 6th o Oketopa nei i tu ai te hui tau o te Hunga-tapu ki te pa tote o te “Moromona,” ara ki Salt Lake City, mano atu, mano atu te hunga i rupeke atu ki taua hui, i tu nei ki roto i te tapenakara nui, tekau ma rua mano te hunga e uru ana ki roto i tāua whare, a no te korenga o nga tangata katoa e ahei te uru ki roto, ka tu he karakia ano i roto i etahi atu whare, i waho hoki. Na te Tumuaki o te Hahi na Hohepa F. Mete i whakahaere nga karakia, a ko ia tonu te kai kauwhau tuatahi, a na te kore whai wahi i tenei pepa e kore ai e taia tana kauwhau katoa, heoi tenei ano etahi o ana kupu e whai iho nei: “He putake no te koa, me te kaha, te mohiotanga kei waenganui tonu i te Hunga-tapu te wairua o te kotahitanga me te wairua o te aroha, ko te mahi matamua ma te Hunga-tapu ko te mahi whaka-te-wairua ki te Atua, ahakoa e pono ana kua takoto te tikanga kia mahi nga tangata hei oranga mo ratou me a ratou hapu, e pai ana tena ki te Atua, ina ko te tino hiahia nui o te Atua, kia hono tonu te mahi a te tangata e puta ai he koa ki a ratou i tenei ao, e puta ai hoki te oranga tonutanga ki a ratou ina oti te whakaara ake i te hunga mate. Kua oti hoki te kii, e kore e tika kia kainga e te mangere te paraoa o te hunga mahi, kia kua hoki he tangata mangere i waenganui i te iwi o te Atua. Me whakaputa e te Hunga-tapu o ratou whakaaro nui hei hanga i Hiona, hei whakapumau hoki i te pono rana ko te tika. I whakapumautia tenei mahi mo te oranga o te tangata i tenei ao, me te whakaoranga me te whakateiteitanga hoki i a ia i te ao meake puta mai.

“Kahore ahau e whakapono ana ki nga wkakaakoranga e whakaakona ana e etahi, ara, ahakoa pehea te mahi a te tangata, ki te whakaae kau ia i mua i tona matenga ko te Karaiti te tama a te Atua, ka kahakina tonutia nga pera ki roto ki nga wahi kororia o te Atua, ka whakakahoretia e au tenei tu whakaakoranga he mea teka. Kati. Ko nga ingoa enei o te tumuakitanga me nga Apotoro o te Hahi: Ko Hohepa F. Mete te Poropiti, te Matakite, te Tumuaki me te tino Kai-whakahaere o te Hahi o te Atua i tenei ao i enei nga ra o muri nei, ko Hoani R. Winira te kaunihera tuatahi, ko

Anatoua H. Raana te kaunihera tuarua. Ko nga ingoa o te Tekau ma rua: Ko Paranahi Raemana Tumuaki, ko Hoani H. Mete, ko Hipa J. Karanata, ko Ratika Karahana, ko Riita Muta, ko Hairama M. Mete, ko Hori A. Mete, ko Taari Penerohi, ko Hori F. Rihara, ko Orihana F. Witane, ko Rawiri O. Makei, ko Anatoni W. Aewana, Ko te tangata whakamutunga te whakakapi mo Hori Titera i mate nei ia i a Hune 9th 1907.

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Tokowaru nga kaumatua hou i tae mai ki Akarana i te 13 o te marama nei. Tokorima o ratou i whakaritea mo te taha Maori tokotoru mo te taha Pakeha.

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**Apia, Hamoa.**—Kei te ka tonu te puia o Upolo, a kua nui rawa a e kiia ana e nga tiati maha, ko te puia tino nui tenei i te ao katoa, he nui rawa te rerenga rangitoto, a kei te rahi haere, kua pakaru iho nga ngutu o te puia, kua nui rawa hoki te waha ki te ritenga ki te moana. Kahore ano kia kino he whenua pai, kei te rere tonu te rangitoto i runga i ona rerenga tawhito, a kei te hohonu haere te rangitoto, kei te whakateitei ake nga pari. He mea noa te kitinga atu i nga kapua korohu, 10,000 putu te ikeike ake ki te takiwa. Kua putuputu hoki te putanga mai ki uta nga ngaru nunui, ko etahi e whitu putu te teitei ake i te katonga rawatanga ai o te tai, a he nui rawa te kino i te wai kua pa ki etahi pa, ko etahi o nga tangata kua rere atu i te motu.

No te ono o Oketopa i puta ai he ngaru nui ki Mataatu, a tuki-tia ana nga poti i te one, me nga whare poti i te takutai, he maha hoki nga whare noho o nga tangata kua urua e te wai, a kino ana nga taonga maha.

Kua uaina hoki a reira e te wai mataitai raua ko te pungarehu o te puia, a no te waru o Oketopa ka tau iho he pungarehu tonu.

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Ka tekau nga pureitanga o te tiima putupoo-ro o Niu Tirene—te tiima kei Ingarangi, te tiima purei moni nei—a no te iwa ka purei ratou ki Wigan, a hinga ana ko Niu Tirene, e waru points o Niu Tirene, tekau ma rua points o Wigan. Katahi ano ratou ka hinga, i era atu pureitanga katoatanga ko ratou tonu nga toa.

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**Ruhia.**—No te toru o nga ra o te marama nei i pa ai te rongu, kua rungia tetahi pa o Ruhia, ara, Karatagh, a e tata ana ki te 1600 te tokomaha i mate i tenei aitu, i te tunukunutanga o nga whare me te tawhawha hoki o te whenua i te ru.

E toru tekau ma toru nga herehere e haere ana i raro i te tiakinga o nga hoia tekau ma waru. i te haere ratou i Tumem ki Toholsk, a no te po, ko te whakatikanga ake o nga herehere ka tohe ki te whati; ahakoa nga mekameka i herea ai ratou, riro ana i a ratou he pu, na ko te pakanga uanakia, nga hoia nga herehere, i te pouritanga, e rua tekau ma rua nga herehere i mate, i whati atu te toenga, tokotoru o ratou i hopukia ano i muri iho.

**Inia.**—Kua tae mai te kupu whakaatu, tera ano e rite te mate kai o Inia ki te mate kai o reira i te tau 1899, he mea i mate ai nga mano maha o te tangata. He kore no nga hua e pakari, he kore ua, me etahi atu tu mate kino o nga hua.

Ka rere mai i Ingarangi te tiima putuporo (Rugby) o Ingarangi, a tera Aperira, E kiia ana ka pureitia e ratou 18 nga pureitanga ki Niu Tirene i nga marama o Hune, o Hurai, me Akuhata.

Kamo Whangarei, Nowema, 12 1908

Ki TE KARERE:—

He whakaatu tenei ki a koe, ara ki ou iwi katoa; kei te hari, kei te koa matou nga kaumatua me te Hunga-tapu katoa o te Pei-o-wairangi nei mo matou i awhinatia e te Atua, a ka puta ora mai matou i roto i te hotoke kua taha ake nei, ahakoa he tini matou i pangia e te maremare, kua oraora katoa matou inaianei.

Tekau ma wha nga tangata i iriiria, me etahi tamariki i manaakitia e matou i roto i enei marama e toru kua korea ke nei. Kati he hua tenei e mohio ai koutou kei te tupu haere te mahi i tenei wahi o to te Atua mara waina.

Na kei te tumanako atu matau ki haerenga mai o to matou whaea tuahine a Mere Whaanga raua ko te Tumuaki Mihana a Ruwhara Haari ki to matou hui takiwa e tu ai ki Kaikohe a tera Hanuere me te karanga ano matau kia raua: Haere mai! Haere mai! ki to matou kainga kia kite i a matou kia rongu hoki matou ki nga kupu marama i a korua. Heoi ano.

Na HORI RAHANA Tumuaki takiwa,

### HUI TAKIWA.

Wairau Springcreek, Nowema 5th 1907

Ki TE KARERE:—

E hoa tena koe. Mau e hari atu nga kupu i raro iho nei ki nga Hungatapu katoa i Aotearoa me te Waipounamu, me nga tangata hoki kei waho nei ratou i tenei karangatanga, he "Moromona," he whakamahara tenei na matou ki a koutou katoa, tera ka tu he hui ("Moromona") takiwa ma matou ki Wairau nei a te 22nd me te 23rd o Tihema 1907. Ko te 24th he ra tena i whakaarohia e matou kia noho tatou ki te rapu, me te whakatakoto i etahi tikanga e mohiotia e tatou tera e puta mai hei painga mo te iwi Maori. (ina mana i te paremata tau take hei ture.) Ma te teputeihana taua take e kawe atu ki te aroaro o te Minita o te Karauna i mua i te tuwheranga o te paremata 1908.

E hoa ma e tino tonu atu ana matou kia koutou katoa kia hui-hui mai tatou me nga kaumatua o te Hahi ki Wairau nei a nga ra i runga ake nei, ki konei tatou ata rapu ai, whakamarama ai hoki i nga tikanga mo te ora o te wairua, me te ora hoki o te tinana ki tenei ao. Haere mai koutou ahakoa no tehea hahi, no tehea hahi. Kati ko Pikitana (Picton) te wahi e u mai ai nga tiima.

Ko Spring Creek te teihana. Ko te 21st o Tihema te ra hei taenga mai mo koutou ki Wairau nei. Heoi na o koutou taina i roto i te Rongo-pai.

NA TAHUAROA TE KARIA.

TIOTI MAKITANARA,  
HOANI MAKITANARA,  
HOHUA MAKITANARA,  
TUITI MAKITANARA.

Otira na te Hunga-tapu katoa o konei.

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### HE TONO.

Kua tini rawa nga reta me nga kupu a ngutu kua tae mai ki a matou e inoi ana kia ma TE KARERE e mau atu ki nga marae Maori, nga makete taonga me era atu tu mea e manawareka ai, e pai atu ai nga Maori e tango ana i te KARERE. Kati ka whakatu-tukitia inaianei e matou enei wawatatanga o te ngakau:—Kei te nui rawa te utu mo nga tu kai katoa inaianei, a ki te ahua ka mau tonu tenei ahuatanga mo tetahi wa roa, heoi ka whakangawaretia pea tenei ahua a muri iho, ki te mea ka whai pai, i te ua, nga mara witi o Ahitereria, ta te mea i mua i te ua ki nga wahi o te tauraki kua whakaaro nga tangata e kore e whai puku nga tata witi i tenei tau, a ki te mea ka whai puku, ka kore e tae atu ki te toru puhera i te eka kotahi, heoi na tomuri ua kua puta ki reira, ka tae ai pea te hua ki te ono puhera i te eka kotahi. Heoi e hara i te mea ko konei anake e nui ana te utu mo te kai, tera noa ake mo te witi, kei te pera ano kei Amerika raua ko Ingarangi, otira kei te ao katoa, he iti iho te hua witi i te ao katoa i tenei tau, tera noa ake i Tiamani raua ko Ruhia, a no reira ka mau tonu tenei utu mo te witi mo etahi marama atu. Kei raro iho nga utu inaianei:

E 6s 6d mo te puhera witi.—E 4s mo te puhera oti.—£14 mo te taana paraoa.—E £6 mo te taana papapa (Bran) E 4s 8d. mo te puhera kaanga.—E £ 7.10s mo te taana Tiawha (chaff).—E £8,10 s. mo te taana taiawa; he maha hoki nga huri kei konei.—£16 mo te taana riki, he ruarua nei no nga riki.—E 6½d mo te pauna tihi (cheese).—E 7½d me te 8d mo te pauna poaka. Otira ko nga utu enei o te hokonga nui, ki te mea ka ruarua nga mea e hokona, ka nui ake te utu.

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### HE MEA WHANOKE.

He rongo hou tenei kua tukua mai nei e Wiremu Tairua, o te peka o Te Horo, wahi o Ngapuhi, mo te whakahorapatanga o te rongo mo tetahi mea rereke kua puta ki Kawakawa e ai ta tetahi wahine kua toroa ia e tetahi Anahera no te uma tonu o Ihowa, a kua

whakatungia e ia he akonga mana hei whakahaere i ana mahi, he maha nga iwi kua rere torere atu ki roto i tenei mahanga o Hatana, koropiko ai, whakapono ai ki ana mahi whakaporangi i te tangata, e ai ta te wahine ko te oranga tera mo te iwi Maori, a ki te mea ka urua e te Maori ka ora, ki te kore he matenga te mutunga iho. Heoi hei hoa awhina ia mo nga tinitini o te hunga e ki ana na te Karaiti i whakamana, a e whakatutuki ana ratou i nga kupu a te Karaiti, i ki ra ia: "Kia tupoto ki nga poropiti teka e haere mai ana ki a koutou, he hipi nei te kakahu, ko roto ia he wuruhi kai kino." Me tenei hoki a Paora: "Kei tinihangatia koutou e te tangata ki nga kupu tekateka noa, na enei mea hoki te riri a te Atua e puta nei ki nga tamariki a te tutu."

Kei te whakatikatika tonu ake nga tohunga ki nga wahi katoa o enei Moutere, hei whakapeau ke i nga whakaakoranga tika o te Karaiti, koia anake te kaha ana ki te whakaora i a tatou. Ko te whakaakoranga hou o tenei, he whakakahore i te putanga tuarua mai o te Karaiti, e ai ta tetahi o ana akonga.

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Opoutama, Oketopa 15, 1907.

#### KI TE ETITA O TE KARERE:

Tena koe te kai hautu o te waka o nga iwi e noho nei i runga i nga motu e rua i Aotearoa me te Waipouamu; kia ora, mau e uta atu ki TE KARERE he whakahoki i te reta i tukua mai nei e Anaru Tuhokarangi, hekeretari o te kaunihera o Tanenuiarangi, e mea ana taua reta kia haere atu ki te hui whakapapa a te 15 o Maehe, 1908; he tono kia tae atu nga tangata matau ki nga korero o te hanganga mai o te ao me nga mea katoa i roto. I tukua mai taua reta i Pirinoa Wairarapa i te 10th o Akuhata 1907. Ko taku whakahoki mo taua tono, koia tenei; kua tirotirohia e te whakaaro, waihotia mo Pepuere, ka mohiotia te kupu tuturu mo taua tono a nga rangatira o Wairarapa me era atu hapu. Kia ora i raro i te maru o to tatou Ariki. Na to koutou hoa i roto i te Ariki.

Na WHAKANGARO MAKAHUE.

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#### HE RONGO NO TE AO.

He ru whenua ano tera kua puta ki etahi motu ririki, e tu tata ana ki te no tao Merika, ko tetahi maunga, e 3400 putu te teitei, kua totolu iho, a kaore ana, i whakaarahia tenei maunga e tetahi ru whenua i te tau 1906.

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Amerika Tonga.—Kua puta he ahi nui whakangaro ki Iquique, he unga kaipuke, ko te wahanga nui o te pi, pou katoa ana i te ahi, e 2000 nga hunga kua waiho whare-kore.

**Niu Iaka.**—E ona tekau mano nga tangata mahi, kaore kau a ratou mahi, he korenga no nga kai whakahaere i nga mahi nunui, kaore e hoatu he mahi ma ratou; ko te take o tenei tu ahua-tanga kino, he kore moni i roto i nga peeke moni hei utu i nga kai mahi; kua tangohia e nga tangata whai moni a ratou moni katoa i roto i nga peeke. Heoi kei te haere touu i te ao i te po nga mihini ta moni hei whakaki ano i nga peeke, kia tika ai te haere o nga mahi o reira, he uui rawa te raruraru o taua wahi inaianei, he maha nga peeke kua tutakina, he kore koura, hiriwa, te noho puare ai.

**Hungaria.**—Tekau ma toru nga hunga i whakamatea i roto i tetahi tautohetohenga o nga tangata, a te putanga mai o nga piri-himana, ka tohe ki te whakamarie i te raruraru a ko te whakama-tenga i enei te mutunga iho me nga tangata e waru tera ano e mate rawa, a e waru tekau ano te hunga i tu.

**Ahia.**—No te 21 o Oketopa ka tapuketia tetahi pa o Ahia e tetahi horo whenua nui whakarahara; kua puta he ru ki reira a koia te take o te horo, tekau ma rima mano te hunga i mate i tenei aitua.

**Roma.**—Kua tae mai te rongu no Itari mo nga waipuke nunui kua puta ki reira he mea i kino ai etahi wahi mahi o reira, kotahi miriona pauna te utu o nga mea katoa i ngaro, he tokomaha hoki te hunga kua waiho whare-kore.

No te rima o te marama nei i tae mai ai te rongu mo tetahi kai-puke hi ika i te tahatai o Newfoundland i rokohanga e tetahi apu hau, a ki ana i te wai, totohu ana, tekau ma waru nga tangata i paremo, ko te toenga o nga heramana i u atu ki uta.

**Malay.**—No te wha o nga ra o tenei marama ka whakatika nga Maori, o tenei motu, kotahi rau me a ratou patu, a ka whakaekia nga pirihihana, kohurutia ana ratou me etahi atu tangata te-kau ma iwa, ratou ko nga wahine e waru.

**Haina.**—No te wha o Nowema, e rua mano ano nga hainamana i whakahokia ai ki to ratou ake whenua, noho ai, ko enei i whakahokia i Durban, wahi o awherika, he whenua no Ingarangi.

Ko te tokomahatanga o te tominiona inaianei: e 919,190 haunga nga Maori e 47'731, me te hunga hoki o era atu moutere ririki 12, 344, hui katoa ana e 979,265.

## KO TE MAUNGA A RONGO KI TE ATUA.

Waimamaku, Oketopa 30th, 1907.

No nga ra o Hune kua huri nei. Ka tiaho mai te maramatanga e te Ronga pai o Ihu Karaiti o nga ra o muri nei ki etahi o nga rangatira o te hunga e noho ana i Whirinaki, takiwa o Ngapuhi nei; i whakakorokoroa hoki e te Atua nga here raahui o tenei ao; e pupuri nei i a raatou i nga ra kua huri ake nei. I tae atu ahau i te ra i iriiria ai ratou, tekau ma rua maero te mamao o to ratou takiwa ki tooku kainga. Ko te hunga i iriiria, ko Pouri Wikaira me tana wahine, ratou ko Hiri Wikaira me tana wahine, ko Henare Nikora me tana wahine, ko M. P. Wikaira, ko I. P. Wikaira, ko R. H. Wikaira. Tekau ma tahi nga tamariki i manaakitia e aua kaumatua e Wiriwhiti raua ko Reo Ruehe; hui katoa nga wairua i honoa mai ki te Ariki i taua rangi e rua tekau ma rua. I mua tata tonu o te wa i iriiria ai raatou, ka tu he huihuinga ma te iwi hei whakahoki i a raatou ki to ratou turanga tawhito, ara ki te hahi Mihinare, he nui nga korero, he nui nga putake whakahoki a te iwi, i a ratou, kahore i taea e ratou te hoki atu. Kei te ngata rawa hoki i roto i o ratou ngakau nga tikanga o te Rongo-pai o Ihu Karaiti o nga ra o muri nei, he tino papai a ratou kupu i a ratou e whaiki ana kia hoki atu; ano ka tuturu to ratou whakaaro kia iriiria ratou ki te Hahi Moromona, i pei atu ratou kia kua e iriiria ki te awa o Whirinaki. I whakaritea tenei irriringa ki tetahi awa, e rua maero te mamao atu, he kino te huarahi atu he pikitanga he heketanga, he ngahere ano hoki. I penei ai te takoto, kei te rahui taua awa i te komiti marae, kia kua te tangata e kaukau, i taua awa, engari te hunga e mate ana ka tika kia kaukau. I tonoa atu e nga kaumatua ki te mema o te kauihera kia whakaae ia kia noa te wai mo tetahi taima poto. Heoi tee pai ia. Ki taku whakaaro hoki na te pakeke o o ratou ngakau i penei ai te takoto, i te mea hoki he kino ke te hunga he mate nei o ratou no te mea ka tino kino te wai i o ratou mate; ko te irriringa ia a te Atua he mea rereke noa atu kahore e kino te wai, kahore hoki e iriiri i te hunga e turoro ana, no reira he tikanga pai noa iho taua irriringa a te Atua ina ata tirohia iho e te whakaaro mohio o te tangata.

Kua whakahau ahau e aua kaumatua kia tae ki te tiroiro i a ratou i te wiki paunga o Hune, kua huri nei me te wiki tuatahi o Akuwhata kua tae atu ahau ki enei karangatanga, he nui te hari me te koa o toku nei ngakau mo ratou kua uru mai nei ki te Rongo-pai, mo toku kite hoki i a ratou kei te kaha rawa atu ki nga mahi karakia me te pehi hoki i nga hiahiatanga he o te tinana; ara, te kai paipa kua mutu i etahi o ratou, me te inu i te tii, kua inumia e ratou te wai maori hei whakakapi mo te tii. Kua whakaritea e ra-

tot te ture a Raniera Poropiti. Upoko 1: 12-15; kia homai he wai hei whakamataui i a ratou kia kotahi tekau nga ra, i te mutunga he nui te pai o o ratou mata me te ora. Kua whakaturia hoki he kamupane mahi para whenua mo aua Hunga tapu, ko ratou motuhake; i te rua o aku hokinga atu kia ratou mo nga mea wairua kua wha a ratou paranga nunui. Me tetahi taiepa tino nui kua oti, he puriri katoa nga pou, no reira kei te noho hari ratou, me te tupu o a ratou mahi katoa, e mea nei hoki te karaipiture, "rapua te rangatiranga o te Atua, a ka tapiritia mai he mea ma koutou," e mea ana hoki ahau, na to ratou urunga mai ki tenei Hahi te whakakahuranga i a ratou kia whiwhi ratou ki enei manaakitanga.

NA WI NGAKURU.

Pangopango, Nowema 5, 1907

KI TE KARERE:—

Mau e panui atu ki nga iwi ki nga hapu e tango ana i a koe' ara i panuitia atu e au i tera KARERE mo nga tohunga o te Motuiti i to maua taenga ki te whakawa i a ratou. Kati kaore i mutu a ratou mahi tohunga. I tetahi ra o tenei marama ka mate tetahi o a ratou tupapaku, he tamaiti paku e rima ona marama. I te matenga o taua tamaiti nei ka haere tetahi tangata ki tiki i nga pirihihana. I muri i taua tangata ka haere mai taua iwi tohunga nei me te tupapaku ki Rangitane nei. Kati ko Pokitana te taone i haere ai te tangata ki te tiki pirihihana, a i muri i a ia ka haere mai taua hunga nei ki Rangitane, tae mai ana hoki nga pirihihana. Kati kore atu te tupapaku i tangihia kua ohore katoa nga tangata o te mara, erangi maua ko Tamihana kaore i ohore i te mea kua kii atu e maua i te tuatahi kia mutu kaore nei i rongu, na kapai, ka kite ratou e toru nga pirihihana, ko tetahi te takuta, e rima nga ra e tu ana taua raruru nei. No te tapahanga ra ano a te takuta i te puku o te tupapaku ka kitea te mate i roto i te kapiro, he kino no nga kai e hoatu ana e te whaea o taua pepe nei. Ka ki te takuta me i kawea ki te takuta kaore e mate te pepe nei, na nga mahi tohunga i kore ai e tiki te takuta. Kati kaore te iwi nei i mau i nga pirihihana, kua hoatu e te hui he ture ki a ratou ki te kitea tetahi o ratou e mahi tohunga ana kaore he korero mo ratou, he hari tonu atu ki te whare herehere. Kua tino oaitia ratou mehemea i mau taua iwi, e hoa ma e whitu katoa to ratou kaute he tane katoa te itokowhiti nei he mea moe wahine etahi. Katalij pea te hunga o waho ka mohio kei te tupu tonu nga mahi a te Atua. I konei hoki o matou kaumatua, ara, a Hohepa ratou ko Nerehana, ko Etere Riniwhata.

NA TE WAITOKORAU TAMIHANA.

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*"To do wrong, or, what is the same thing, to refrain from doing right, when the time for action arrives, because we are afraid of what other people may say or think, is the worst form of slavery. To break such bonds, we need a deeper consecration to truth and duty. We may admit all the arguments against such bondage, and yet fail to escape it; but if we are faithful and loyal to the good and the right—if in our inmost heart we love and honor them above all things, we shall find continually growing within us that moral courage which wins for us our best freedom.—William Barnes Lower, D. D.*

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RUFUS K. HARDY, Mission President

DAVID P. HOWELLS, Editor

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### THE MODERN SKEPTIC.

BY MILTON BENNION, PROFESSOR OF PHILOSOPHY IN THE UNIVERSITY OF UTAH.

Skepticism is most manifest in periods of rapid change in thought. This is true both of the individual and of the race. The latter is illustrated in the development of every great nationality. It is known in history as a "period of enlightenment." This movement of thought is represented in Greek history by the Sophists, the greatest skeptics of antiquity. In Europe in the eighteenth century it is illustrated in Rousseau, Voltaire, Diderot and other philosophers of the French Revolution. The Greeks in the fifth century, B. C. and the French in the eighteenth century, were each, as a people, in the stage of adolescence. A similar mode of thought and feeling occurs in the life of the individual somewhere between the beginning of the teens and maturity. There is at this time a tendency to renounce previously accepted opinions, to repel authority and to become a law unto one's self. Skepticism agrees very well with this frame of mind. It comes very frequently as a reaction against a childish mythology, or illogical faith, or as a rebellion against an arbitrary and oppressive authority. In case of both individual and race development this condition is normally

outgrown, and is followed by a deeper insight into the power of God and the necessity of institutions and lawful authority.

Since in our missionary labors we frequently meet with skepticism, it may be profitable to seek out its causes. First among these, I should name illogical and inconsistent theologies. I cite as an example the Protestant doctrine concerning revelation and miracles, wherein men profess to believe in the revelations, miracles and prophecies recorded in the Bible, but deny that in post-biblical times there ever has been or ever will be a recurrence of these manifestations of God to man. "Such things," say they, "are not suitable for this enlightened era." "True," replies the skeptic, "they are but the mythologies of a savage or barbarous age." Thus the Protestant theologian prepares the weapon for his own destruction. Closely allied to this point is the tendency to judge a cause by the character of those that profess it. Finding professors of theology who use their religion as a means of worldly gain, or as a cloak for sin, the critically minded charge this to theology and religion and turn away. I speak of these as important causes of skepticism, but in no sense as justifications of it.

A second general cause of skepticism is inadequate interpretation of the test advances in science. Many of the superficially minded, half-educated fail to distinguish between final and proximate or efficient causes. "Why" said one, "the rainbow is caused by the refraction of light by raindrops; God has nothing to do with its creation." Such a remark is too shallow to merit a reply. I cite it only as an example of extreme superficiality and confusion of thought. In better informed circles there is a great deal of talk about the "laws of nature" as causes or controlling powers. What is a "law of nature?" In so far as science can determine, it is merely a statement of the way a thing uniformly occurs. To elevate it to the ranks of a cause, force or power is a mere fiction, quite as unworthy of acceptance as the most absurd theology. The fact that the processes of nature occur in a uniform way, under given conditions, is thought by some to be unfavorable to the idea of God. It is unfavorable to the idea of God as a capricious will behind each particle of the universe, controlling it in a way that never can be predicted. Such conditions would make the existence of civilized society impossible. Man, with his limited powers and intelligence, seeks to reduce to system and order everything within his control. How much more should we expect an omnipotent and omniscient God to establish law and order in His universe. As the scientists views the manifestations of this power he calls it "the laws of nature." These laws then are but evidences of an intelligent and powerful creator.

Recent investigations and theories in psychology and sociology have, in many individual cases, tended to further the cause of skepticism. It is found that in sense-perception the mind is frequently subject to illusion; and that many people, sometime in their lives, have hallucinations; that is, they seem to hear or see something which has no existence except in the mind of the individual. This

commonly occurs in insanity. Now if anyone proclaims that he has had a vision, revelation, or other manifestation, the skeptic, while admitting that he may be sincere, will declare that it was only an hallucination. He reasons this way: "Psychology has shown that people do sometimes have hallucinations. This is something that is not observed by everyone, therefore it is an hallucination." That may do as a test of the knowledge of physical science but it is no true test of human experience. I may have a pain in a tooth, but you cannot feel it, and you cannot know that it is there. Indeed, you may say that that it is an hallucination, and I cannot disprove it to your satisfaction. A Christian may have a deep and abiding love of the Lord Jesus, but the unbeliever cannot realize it; and, if his skepticism is mingled with sarcasm and contempt for religion, he may say that the Christian is a liar. A missionary may desire to travel and preach for the love of truth and the good of humanity; but the self-seeker will say: "No. He may think that these are his motives, but it is an illusion. He has some selfish motive."

It may be contended that the above are cases of feeling and will not of knowledge. I answer that even in these cases there is the knowledge of the pain, love, desire or motive, which is as real and as strictly individual as the feelings and volitions themselves. Indeed, psychology has shown that all knowledge, as such, is private. One person cannot know absolutely the mental content of another. It is only when knowledge has reference to some object that is open to the inspection of all through the physiological senses, that it can be subject to the so-called scientific tests. But knowledge of things spiritual does not come in that way, except it be by faith and the Holy Ghost. The revelations of the Spirit of God are usually by direct communication of knowledge from Spirit to spirit. All of these forms of knowledge are as private and individual as the knowledge of love, pain or desire. It is not at all on the same plane as the knowledge of physical science.

How, then, can this knowledge be attained? Only by individual experience, we can know pain only by suffering; love, only by loving; and the Spirit of God, only by being made partakers of it. That, the spiritually minded may do in the way the Lord has prescribed: by seeking God in faith and humility, followed by obedience and purity of life. Knowledge of the physical world is but a small part of human experience. Indeed, it is but a fraction of the sum total of knowledge, to say nothing of the feelings and the will which, according to leading, modern philosophers, are deeper and more fundamental in experience than is knowledge. According to these philosophers, it is upon this more secure basis, the feelings and the will, that morality and religion have their foundations. This view in regard to morality is confirmed by modern psychology. A moral skeptic may deny the moral law, and declare that the whole duty of man is to seek his own pleasure in his own way; one way of saying that he has no duties. Without a common ground of feeling and volition, no one can prove to him that he is wrong.

It is the same with a religious skeptic. Both may some day be convinced, through experience more intense and immediate than reasoning. But, for the present at least, it has pleased God to allow man his free agency and the responsibility that goes with it. So far as religious opinion is concerned, human governments are at last deciding to be equally tolerant.

A few special causes of skepticism may be worthy of mention. As sin may sometimes be practiced under the cloak of religion, so, in some cases, skepticism may be assumed as a justification for sin. God, immortality, and a universal moral order, are notions not agreeable to the impenitent sinner. He may deny religion because that gives him most satisfaction; and, while living in corruption, he is of course devoid of religious experience. This is a good example of how the feeling and the will may determine belief. Pride, self-seeking, and worldly-mindedness are barriers to faith and knowledge of God. We do not assume that all skepticism is due to these special causes. In the absence of these, however, it seems that reasoning and patient labor might remove the cause, and leave the individual in a condition to be moved by the Spirit of God to a knowledge of things divine.

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### SEED TIME AND THE HARVEST.

Last May, a lone elder who was taking a trip afoot through the little towns outlying from Chicago, on the eve of his return to the city found himself in possession of a last Book of Mormon, which he was exceedingly anxious to leave to light some poor soul along the "narrow way." Several farm-houses were sounded, but the easy-going denizens did not see how any material aid in planting their seed corn or hoeing potatoes, so they decided to forego the pleasure of possessing the Nephite Record.

But the "knight of the grip" despaired not. He soon decried a good-natured Scotch housewife absorbed in the joys of spring house-cleaning. On accosting her he found that her conversing power was by no means dwarfed; however, he succeeded in edging in a suggestion that she buy the book. But the idea did not meet with her approval as she was already "saved" and had been for some years past, and, furthermore she divulged the fact that her "balance on hand" was only fifteen cents, while the price of the book was fifty.

However, she soon bethought her that she had in stock a basket of eggs, and offered to make up the deficiency over the dime and a half, in the fruits of the poultry yard if it was agreeable to the solicitor. This idea was so droll that it caused the mirth of her would-be benefactor to bubble over, and they both gave vent to a hearty burst of glee.

On second thought, though, he conceived the idea of bearing said products to the metropolis and there turning them into the price of a meal, and acting under that thought, the deal was soon closed.

So when our missionary pedestrian set out for the great city, he left the good lady the happy possessor of a copy of the ancient American Scripture and he himself bearing the barn-yard "fruits" made his grip considerably heavier but his heart the reverse. As he trudged homeward the thought impressed itself upon his mind that a "Mormon" elder does not always leave the harvest for others to reap, but occasionally carries part of it away with him.—*Liahona, the Elders' Journal.*

### THINGS WORTH REMEMBERING.

Everything good costs self-denial.—Geikie.

A face that cannot smile is never good.—Martial.

Perseverance accomplishes more than precipitation.—Saadi.

The highest virtue of all is victory over ourselves.—Smiles.

To be proud of learning is the greatest ignorance.—Bishop Taylor.

The school of difficulty is the best school of moral discipline.—Smiles.

Man's greatest fault is that he has so many small ones.—J. P. Richter.

The art of life is to know how to enjoy little and endure much.—Hazlitt.

Truth is as impossible to be soiled by any outward touch as the sunbeam.—Milton.

No one is so insignificant as to be sure his example can do no hurt.—Lord Clarendon.

Reputation is what others give us. Character is what we give ourselves.—C. H. Steizle.

Weak men tremble at the world's opinion, fools defy it, wise men judge it.—La Rochefoucauld.

I have seldom known anyone that deserted truth in trifles, that he could be trusted in matters of importance.—Payley.

There are two things that we should learn to forget—the good we have done to others and the evil they have done to us.

To thine ownself be true, and it must follow, as the night the day that, thou canst not be false to any man.—Shakespeare.

What we want is the single eye, that we may see what our work is; the humility to accept it, however lowly; the faith to do it for God; the perseverance to go on till death.

There is a beautiful precept which he who has received an injury, or thinks he has, would, for his own sake, do well to follow—"Excuse half and forgive the rest."—J. R. Paxton.

Be fearful only of thyself, and stand in awe of none more than of thine own conscience. There is in every man a severe censor o

his manner; and he that reverences this judge, will seldom do anything he need repent of.—Fuller.

The Bible has been a quarry for sculptors, a gallery for painters, a text book for authors, a standard for poets and a dictionary of quotations for everybody. A book as well as a man is known by the company it keeps, and this Book has kept the grandest company the world ever saw. Written by men of all classes, it comes to men of all conditions and meets the needs of the universal human heart.

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### ALASKAN TOTEM POLES.

By last mail Elder Moroni C. Woods of Ogden, Utah, a former missionary to New Zealand, sent us two lithographs of Alaskan Totem Poles. The pictures are done in colors and are two and half feet long by four inches wide. They are correct representations of the idols of the Alaskan Indians and bear a striking resemblance to *Whakapakoko*, or Maori idols. In comparing the uses of the two Elder Woods says:

“Having made a slight study of the use of the Totem Pole I find it is used for the exact purpose that the Maori used his carved image. The Alaska Indians use these to mark sacred spots or places, for memorials to ancestors, dozens being used in and about burial grounds and villages.”

He suggests that this might be additional corroborative evidence that the American Indians and the Maoris of New Zealand are of a common parentage.

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### MANUALS FOR MUTUAL IMPROVEMENT.

We are indebted to the General Board of the Young Men's Mutual Improvement Associations for a generous supply of manuals for study in Mutual Improvement meeting held every Wednesday evening. Our organization, which is now several months old, is well attended and much interest in our course of study, *The Life of Christ*, is shown. The preliminary program, and singing practice have also been enjoyable and instructive.

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### RELEASED MISSIONARIES.

Elders Apollos B. Taylor of Willard, Utah; Erick P. Christensen of Ephraim, Utah, and Jesse M. Layton of Thatcher, Arizona, have been honorably released from missionary work in New Zealand to return to their respective homes on November 27, 1907 per s. s. *Haurolo*, which sails for Suva, Fiji, on that date. At Fiji they will embark for Vancouver, B. C. Elder Taylor has labored in the Bay

of Islands, Hauraki and Wanganui conferences, having been called to preside over the latter about seventeen months ago. Elder Christensen's entire time has been spent in the Waikato district over which he has presided for twenty months past. Elder Layton has labored in the Bay of Islands, Waikato and Mahia-Waiapu districts. The entire labors of the above Elders have been among the Native people, among whom each has many warm friends. Each has labored more than three years in the mission.

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### MORE MESSENGER SUBSCRIPTIONS FROM HOME.

We are in receipt of a letter from former Mission President Louis G. Hoagland who sends regards to his many friends in New Zealand. As substantial evidence of his good will toward us he enclosed twenty-five subscriptions for THE MESSENGER, which he, with assistance, succeeded in obtaining in Zion. While we have not received all the support from home that was anticipated when the paper was started we are encouraged over the fact that at least some who have performed missions in these islands still wish to keep in touch with what is being done in their former fields of labor. THE MESSENGER may still be in the experimental stage, yet it has been clearly demonstrated that it fills a gap, of long standing in New Zealand missionary work. Much perceptible good has already come from THE MESSENGER, however humble its efforts have been, and with your continued assistance it will grow in size, in interest and in power for good.

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### CONFERENCE REPORTS.

**Mahia-Waiapu.**—Just previous to the departure of Elders Jesse M. Layton and Horton D. Haight from this district a very successful trip was made by them through the Waiapu district. They went as far as Tamata-o-Tapuhi, where at one time there was a thriving branch of the church. They spent six days here stirring up the old Saints and making profitable visits to the other branches. Their efforts were rewarded by baptizing five, blessing four children and gaining many friends and investigators. The work in the Mahia end of the district is thriving. The people are working faithfully to make the April General Conference a grand success. Elder Ephraim P. Pectol, who has been appointed to succeed Elder Geo. B. Andrus as teacher in the native school here has taken up his work with the spirit of his calling, and we are more than confident that the school will continue to be a power for good. Elders Andrus and Larsen have been retained at Nuhaka the past two weeks attending the sick.

LEHI LARSEN, Conference Prest.

**Invercargill.**—During the past month Elders J. A. Denney and Geo. A. Christensen made two country trips in which they spent ten very pleasant days. One trip of six days was spent with the Saints and friends at Colac Bay, Pahi, and Onepuhi. At Brother Thomas Tupai's residence, Colac Bay, they held three successful meetings with the Maori Saints and friends. All present enjoyed a spiritual feast. A trip of four days was also taken into the "bush" in which they were successful in gaining new friends and acquaintances.

ELDER GEORGE A. CHRISTENSEN.

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**Wanganui.**—During the past month Elders Apollos B. Taylor and Howard J. Jenkins have been making short trips through the district visiting the Saints and a few friends prior to the departure of Elder Taylor for America. They found all the Saints enjoying the blessings of the Lord. On their return from Taranaki they found Elder Horton D. Haight who is to succeed Elder Taylor as president of the district. On Sunday, November 3, all the Saints in and around Wanganui gathered at Putiki, at the home of Whatahora for testimony meeting. Before meeting two baptisms were performed, Elder Taylor officiating. All the Saints both young and old bore strong testimonies, and all who were there felt that they had been greatly repaid for attending. Two children were also blessed. On Tuesday, the 5th, after bidding Saints and friends farewell Elders Taylor and Haight left for the Patea district where another gathering was held. The same spirit was manifest here, Brother Ab-bess (an old gentleman who was baptized last general conference) bore a very strong testimony. Two Elders have been appointed to labor in this district among the Europeans. We have felt this need for a long time, and now that it is filled we know that it will be a great help to the district. The new Elders will start their labors at Marton.

HORTON. D. HAIGHT, Conference Prest.

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**Bay of Islands.**—Our long winter is at an end, and the Saints and Elders are happy over the prospects of a fine season. The Elders have been traveling all winter notwithstanding muddy roads and bad weather. Since President Knudson left all the branches of the district have been visited. There have been 14 baptisms and several children blessed. The branch at Matauri has been reorganized lately and a Sunday School has been established for the new members of Whirinaki. We are looking forward to our district conference, which will convene at Kaikohe in January at which time we are promised a visit from Sister Mere Whaanga. Elders and Saints are generally well, and feel like pressing on in the work. The efforts of our Native Home Missionaries are proving successful.

ELDER CHAS. W. DESPAIN.

# TE KARERE.

*E RUA NGA PUTANGA I TE MARAMA.*

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RUWHARA K. HAARI, TUMUAKI MIHANA, BOX 72, AKARANA

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Nama 21.

AKARANA

NOWEMA 30, 1907

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## TE HARA.

“E whakapono ana matou tera e whiua nga tangata mo a ratou hara ake e hara i te mo to Arama haranga.”

Kua tukua ki te tangata te tikanga mo te whiriwhiri i te pai i te kino kia rite ki tana e pai ai. Kua homai e te Atua nga ture me nga utu whakaari mo te takahi mo te pupuri i aua ture. Ngohe-ngahe ai te tangata pai, tangata tika ki te ture; ko te kai takahi ture ia wehi ai he mea na tona whakaparahakotanga i te ture.

Me kaore i waiho e te Atua ma te tangata ano e whiriwhiri, penei kua kore he tikanga o ona kupu whakaari mo te ea me te whiu mo te pupuri me te takahi i te ture.

I nga ra onehe i te Kari o Erene ka homai e te Atua he ture ki o tatou matua tuatahi. Na kaore e taea te hoatu ture i runga i te tika ki nga tangata kaore nei i a ratou te tikanga mo te whiriwhiri i a ratou meatanga, he pai, he kino ranei, na konei, na te hoatutanga i te ture ki o tatou matua tuatahi ka kite tatou kei a raua ano te tika-nga mo raua ki te takahi ki te pupuri ranei i aua ture, me i kaula, he aha koia te ture i hoatu ai ki a raua?

Ko te tukunga iho o te mahi pai he haringa ngakau, ko te tukunga iho ia o te mahi kino, mahi he, he pouritanga a penei tonu ai ki nga tangata katoa. Kua whakatakotoria he tikanga mo te whakawakanga e karangatia ai nga tangata katoa ki whakawa mo a ratou mahi, mo a ratou kupu me nga whakaaro hoki o a ratou ngakau. “Na ko taku kupu tenei ki a koutou me korero e nga tangata i te ra whakawa, te tikanga o nga kupu pokanoa katoa e puaki i a ratou.” Whakakitenga 20: 12. “I kite ano ahau i te hunga mate i te hunga ririki i te hunga nunui e tu ana i te aroaro o te Atua, na kua whakatuwheratia nga pukapuka, kua whakatuwheratia ano hoki tetahi atu pukapuka ara, to te oranga, kei nga mea i tuhituhia ki aua pukapuka he whakaritenga whakawa mo te hunga mate, he mea whakarite tonu ki a ratou mahi.” Ko nga utu mo te mahi pai mo te mahi kino e kore e utua tonutia e te Atua i te meatanga ai. Me i pera ana kua wehi tonu nga tangata ki te mahi kino, ta te mea kua mohio, ki te mahi kino ana ratou ka whiua tonutia iho e te Atua. Engari kua waiho te nui mo a te ra whakawa o te Atua. Otira i etahi wa whiua tonutia iho e te Atua nga pa kikino mo a ratou mahi whakarihariha. Heoi ano ranei te whakawakanga mo aua pa, ka whakawakia ano ranei a muri atu, i tera ao, ko te Atua e mohio ana. Kei a Ihu te whakaritenga whakawa. Hoani 5: 22. “E kore hoki te Matua e whakawa i tetahi, engari kua tukua e ia nga whakawa

katoa ki te tama."

He takahi ture te hara e ai ta Hoani. I Hoani 3: 4. E rua nga ahua o te hara: Tuatahi ko te hapa i te tangata te whakarite i nga whakahaunga. Tuarua ko te mahi hara, ara, te takahi i nga ture. E whakararuraru ana enei ahua e rua i te tipu pai o te wairua o te tangata. Ko te tino tikanga o te hara ki a ratou he takahi ture, ahakoa noho mohio te kai takahi, ahakoa kuare ki te ture, he hara tonu. Penei hoki me nga ture kawanatanga nei, ahakoa kaore te tangata e mohio ana ki te ture a ka takahi i taua ture ka whiwhi ano ki te utu me te mea kei te mohio ano ia. Otiia o a te Atua ture he mea whakarite ki te mohio o te tangata. Me hemea ki te hara tetahi i roto i te kuaretanga ki te ture o te Atua e kore e tau te he ki a ia a e kore ia e ngaro, he mea na te whakamarietanga o te Karaiti. I rongo ahau ki tetahi korero mo tetahi tangata, tona hiahia ki te karakia nui atu. Uui ai ki nga Minita o nga hahi katoa tona patai mo ona tupuna kihai i mohio mo te Karaiti, tini whioio ratou, e ora ranei, kaore ranei? Utua ai e ratou kaore he kupu e ki ana era ratou e ora i te mea hoki kihai i whakaponu ki te Karaiti. Heoi, kihai i tatu tona ngakau. Kati e ki ana te Hungatapu ko nga tangata kaore i mohio ki te ture ka whai wahi i roto i te aranga tuatabi, he mea whakakite mai tenei i roto i enei nga ra whakamutunga, a e tatokona ana e nga kupu a Paora: Roma; 2; 12:—"Te hunga hoki i hara ture-kore ka ngaro ture-kore hoki, me te hunga i hara i runga i te ture kei te ture ano he whakahe mo ratou." Na reira ka kaha te Hungatapu te utu atu i te patai o taua tangata: ae e ora ano ona tupuna, ka whakaarahia ake ratou i roto i te aranga tuatahi me nga tupuna o te Maori ka whakaorangia ratou, penei ka tango ratou i te ture o tera ao. He ahakoa, ahakoa takahia ana e ratou te ture, i takahia i runga i te kuaretanga, a i runga i te whakawakanga tika o te Atua, e kore ratou e whakangaromia e ia. E hoatu ana nga whiu e te Atua hei whakatahuri i nga tangata ki a ia hei mea hoki kia whakaritea te tika.

E whakaritea ana nga whiu ki te mamae o te tinana i roto i te ahi whanariki, no te mea e kore e taea e te tangata te whakaaro ki aua whiu. Otira kei pohehe tatou he tino ahi whanariki nei taua ahi, kei hewa era nga tangata kino e makaa ki roto. Kao, engari ia he whakaritenga ena kupu a te Paipera na te Atua kia taea e tatou te wakaaro iho ki te kaha o aua whiu. Ka whiua te wairua, ka whakamamaetia te hinengaro me te ngakau, kaore e mohiotia e te tangata te mutunga iho o aua whiu. Ko Hatana te kai mau mai i te hara ki te ao, nana a Iwi i whakamatau i taka ai ia ki te hara, nana ano a Kaina i whakawai i kohuru ai ia i tona teina. Kua whakakitea e te Atua te kupu: he anahera a Hatana no te maramatanga i mua, ko "Ruhiiwha tama o te ata" tona ingoa i reira. Heoi i takoto tumanako ia kia rite ia ki te Matua, a i whakatakoto tikanga hoki ia he mea e hokona ai nga tangata katoa, he mea na tona kaha, heoi turakina ana ia e te Atua, na ka aru i a ia te wahi tuatoru o nga wairua o te rangi, a panaia ana ratou i te rangi. Ko te Rewera tenei me ona anahera, haerere ai ratou whakamatautau ai i nga tangata, tomo ai ki nga tinana tangata.

Kei raro ia i te mana o te Atua, a kua takoto te tikanga kia herea ia mo nga tau kotahi mano, he takiwa e kore nga tangata e hara, a

muringa iho ka whawhaitia ia e te hunga tika, ka tangohia tona mana, ka whakakorea atu ia. Kei te mohio katoa tatou ki te haranga o a tatou Maatua tuatahi. Mo te whakawainga o Iwi e Hatana, ara e te nakahi, tona kainga i te hua, kua oti te rahui e te Atua. Otiia ko Arama kaore i tinihangatia. I kite ia kua hinga a Iwi kua mate: ko ia ka ora tonu. Kite ana ia e kore e taea e raua te noho tahi. Ko Iwi kua mohio ki te hara me te tika, ko Arama kaore, na reira kia whakaritea te kupu o te Atua ki a raua: "kia hua kia tini kia kapi hoki te whenua" ka tango hoki a Arama i te hua, he mea ata whakaaro marie nana kihai i tinihangatia. Na te haranga o Arama i tae ai te mate ki nga tangata katoa. Na kati. Kei pohehe tatou me i kaua a Iwi te kai i taua hua, penei kua pai ke noa atu mo tatou. Kaore. Me i kaua ia te kai, kua kore tatou e mohio ki te pai ki te kino, kua kore hoki tatou e tukua mai ki te ao nei, kura ai kia whiwhi ai ki te matauranga, kua kore tatou e tae mai ki tenei parekura o te mate ki te wha-whai ki te he kia whakakahangia tatou, kua kore e mohio ki te mae o te kikokiko me te pouri. Otira he mea pai enei hei whakakake i a tatou i roto i te matauranga. Na REO RUEHE (ROUECHE).

Kua pa mai te rongu, kua mate to tatou tuakana a Eruete Arani no te 22 o Nowema i mate ai ia ki Wanganui, i kawea tona tinana ki Moawhango; a no te 30 i tu ai he tangihanga nui. Kati ka taria e matou he reta whakamarama i ona iwi.

### NGA MAORI ME NGA HAWAII.

He maha nga korero purakau onehe o te iwi o Hawaii me nga Maori e tautoko ana i te whakapono o te Hunga-tapu, no te whare o Iharaia aua iwi, ara, no te hapu o Rihai ko ia nei he momo no te kawai o Hakopa, a waihoki e tautoko ana aua whakarerenga iho i te pono o te Pukapuka a Moromona, i te pono hoki o te mahi nui o nga ra o muri nei, i whakapumautia nei e te Atua na roto i tana Poropiti, i a Hohepa Mete.

E whakapono nui ana te Hunga tapu, i whakawhitia mai, i runga kaupuke, etahi o nga hunga o Niwhai, me etahi hoki o nga Ramana i te tai hauauru o Merika ki nga motu o Hawaii, noho ai ki reira, tokomaha haere ai, ka tini rawa, a ka horapa haere i reira ki era atu motu o te moana nui o Kiwa. Kahore e mohiotia ana he mea tupono, he mea ata whakarite marie ranei taua hekenga mai, heoi, e penei ana te whakaaro nui: i rere mai ai he kaupuke i Merika i te tau 55 i mua i a te Karaiti, a kihai i hoki atu ki reira, koia i kiia ai no runga no aua kaupuke nga matamua o Hawaii. Tirohia Arama; 63: 7-8.

Na hei tautoko i tenei korero, kei a tatou te whakaaturanga; ara, tae noa mai ki nga ra o Hakota i te tau 55 B. C., kaore he kupu i roto i te Pukapuka o Moromona mo te hanganga kaupuke mo te moana, no konei ra matou e mea nei kaore i rere mai i mua i tenei wa, i muri ranei i te putanga o te Karaiti, ina hoki kaore kau he kupu whakamarama, mo te taenga mai o te Karaiti, i roto i nga korero purakau o nga Hawaii; na, kati me i rere mai ratou i muri i te tae-

nga atu o te Karaiti ki nga Niwhai o Merika, penei kua uru hoki taua mea utu nui ki roto ki o ratou whakarereanga iho, kua pera me nga whakarereanga iho o nga Iniana me nga Mekihana o Merika, ko tenei kei te poka ke, heoi kei a ratou ano te korero i riro nei i o ratou tupuna i Merika i mua i te hekenga, ara, era e puta mai te Karaiti hei waha atu i o ratou hara; a mau tonu ana i a ratou tenei whakapono ki nga kupu a nga poropiti o te iwi o Niwhai; a taea noatia te wa o Kapene Kuki, a i tona taenga ki Hawaii ka whakapono ratou ko ia tonu te Karaiti a kua haere mai ki te whakatutuki i te kupu whakaari mona.

E whakaatu ana te Pukapuka o Moromona, i waenganui i nga iwi o Niwhai nga papa parahi, he mea mau mai e o ratou tupuna i roto o Hiruharama e ona rau tau i mua i a te Karaiti, a e mau ana i runga i enei papa nga whakapapa o nehe, ara nga karaipiture tapu o nga Hiperu no te orokohanganga o te ao nei a taea noatia te ra i mahue ai a Hiruharama i a Rihai ma, ara te wa e kingi ana a Terekia, a he mea whakamiharo tenei, ara kahore nga whakarereanga iho o nga Hawaii e pahika ana i ta nga papa parahi, a i te mea kaore ano i whakapotoa noatia nga tuhituhinga o te Pukapuka o Moromona i te tau 55 B. C. e ahei ana matou te kii atu no nga papa parahi nga korero onehe o Hawaii, ina hoki, ka kitea i roto i o ratou korero purakau, waiata me a ratou whakarereanga iho, te whakaaturanga mo te hanganga o te ao, mo te pakanga i te rangi me te takanga o Hatana, mo te Kari o Erene, me te tutu hoki o Arama raua ko Iwi, mo te waipuke i nga ra o Noa, (ki ta ratou ko Nuu,) nga korero o Aperahama raua ko Hohepa, tama o Hakopa, me te hekennga mai ano hoki o nga tamariki o Iharaira i Ihipa. Otira e mea ana tetahi o aua korero, no tetahi tama o te mokopuna o Aperahama nga tupuna o nga Hawaii, otira he ingoa ke ta ratou mo enei tupuna. Tirohia 11 Niwhai, 2.

Kati. E nga kai korero, he tini rawa atu nga korero marama o Hawaii hei tautoko i to tatou whakapono ki te Pukapuka o Moromona, he maha hoki nga tikanga o te iwi Maori e tino rite ana ki o Iharaira onehe i roto nei i te Paipera te whakaaturanga, otira e kore e taea te ta i tenei putanga o TE KARERE, heoi, e hoa ma kia kaha koutou ki te rapu tikanga, matauranganga mo koutou i roto i te Paipera me te Pukapuka o Moromona.

#### NGA MAKETE.

E 6s. 3d. mo te puhera witi; otira kaore e tini rawa nga hokonga he nui no te utu, na te tiima Mokoia, i tera wiki, i kawe mai nga peeke witi e 2285 i nga wa o runga, a na te huhua o te witi ka iti ai te utu.—E 4s. 3d. mo te puhera oti.—£14 mo te taana paraoa.—E £6 5s. mo te taana papapa (bran.)—E £7 mo te taana pollard.—E 4

8d. mo te puhera kaanga.—Ka nui te tiawha, a no te mea he pai rawa kei te mau te utu e £7 ios mo te taana, otira kei nga wa ki te tonga e £8 ios te utu.—E £6 mo te taana taiawa, otira na te huhua o te taiawa i kawea mai nei i te tonga, kei te hokona nga taiawa i te taha tonu o te wapu mo te £4 ios tae atu ki te £5 mo te taana.—E £8 mo te taana riki, he wa poto ka pirau i te wera, koia i iti ai te utu.—E 6d mo te pouna tihi.—E 8d. me te 8½d. mo te pouna poaka he ruarua no nga poaka i piki ai te utu.—Is mo nga hua tikaokao tekau ma rua.—Is mo te pauna pata.

**Ahia.**—Kua puta tetahi tupuhi nui ki te takiwa o te moana mangu, a he maha nga kaupuke paku kua tahuri, kua pakaru, e rua rau nga tangata i paremo, kotahi rau kotahi tekau o ratou he tangata no runga i tetahi tiima nui o nga Taake.

**Poihakena.**—No te 27 o te marama nei i puta ai he arii hau nui ki Poihakena, he whatitiri, he uira, i pa tetahi taramu i te uira, pakaru iho ana, i te mahuetanga o te wapu i te tima Oonah ka pangia tona rewa e te uira, i pa hoki te hiko ki te rakau kara a marere ana ki raro, heoi ano te kino i pa ki te tiima, e rua tekau miniti te wa e tupuhi ana; e kiia ana kotahi mano pauna te moni i ngaro i tenei aitua.

**Amerika.**—No te 26 o Nowema, 1906, i rere ai te kaupuke Alexandra i Ahitereria, a ka ahu atu ki Merika, ara, ki Panama; he waro tona utanga; no te waru o Mei, 1907, ka mahue te tiima, he kore kai. Kati, no te 25 i pa ai te rongo ki konei, kua tae atu ki Merika te Kapene me nga kai mahi tokowaru, e rima o ratou marama i noho ai ratou i runga i tetahi motu nohinohi, heoi ano a ratou kai he ngarara. Kati. I kitea te Meti me nga tangata kotahi tekau i mua e nga tangata o runga o te tima Albemarle, a riro ana ratou i tenei tima.

### TE MATENGA O TE WHITI.

Kua tae mai te rongo ki TE KARERE kua mate te poropiti maori a Te Whiti. I whanau mai ia ki Ngamotu i te tau 1831, e toru nga ra i muri i te matenga o tona papa i roto i te pakanga o Pukerangiora. He rangatira nui tona papa a Hoani Kakahi no te hapu o Ngatiawa, o he mokopuna a Te Whiti na Te Whiti Orongomai, tona whaea ko Rangi Kawau, he tamahine na Te Whetu tetahi o nga rangatira nui o Taranaki. Kati. I muri i te whawhai ki Pukerangiora, ka kawea ia e tona waea ki Waikanae, a no to ratou hokinga mai ko etahi o nga Maori o Waikanae ka noho ki Warea, i

reira ka whakaakona raua ko tona hoa a Tohu ki te whakapono e nga Mihinare Tiamana (German.)

Kahore i roa ka kii atu raua e ahei ana i a raua ano te kauwhau i te whakaakoranga hou ki nga Maori. Ko te tino putake o to raua akoranga koia tenei, he whakaako i nga iwi "me mutu te whakahehe toto," a ko te kupu nui "he rangimarie ki nga tangata katoa." Ko Parihaka te wahi i whiriwhiria e raua hei wahi mo te kauwhautanga i to raua akoranga hou, i muri i to raua pananga atu e nga Maori o era atu kainga. I takoto i a raua te ture kia wha nga huihuinga i te tau ki taua wahi, hei reira ratou whakarongo atu ai ki nga akoranga o o ratou kaitohutohu; no reira ka hanga ai e nga akonga he whare noho mo ratou ki taua wahi, a i nga wa hui ka kiki rawa nga whare i te tini o nga tangata, a i te pakarutanga o nga hui ka hokihoki ratou ki o ratou kainga ake. I te wa kahore he hui ka tu kau te tini o nga whare.

Ko tetahi tikanga i whakaakona ai e raua ko tenei: "kua tata te wa e whakahokia mai ai te whenua o Niu Tirene ki te iwi maori." Koia ano te tino putake i whakaponohia nuitia ai to raua akoranga e te tini o nga Maori o Taranaki. No te 12 i nehua ai tona tinana. E tata ana ki te kotahi mano nga hunga i tae ake ki te tangihanga, a pau katoa ana i a ratou te awatea me te po e whaikorero ana. Kahore ano kia whakatakotoria nga tikanga e whakahaeretia ai nga mahi o Parihaka, engari ka whakahaeretia pea i runga i nga tikanga Pakeha a muri ake.

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**Ruhia.**—No te taenga mai o to muri rongu mo te ru whenua ki Ruhia, ka matau matou tekau mano nga hunga i mate i te ru, e ai ta te panui tuatahi i roto i TE KARERE nama 20, kotahi mano e ono rau nga hunga i mate.

No te 22 o Nowema ka whakatika he ropu tangata haurangi ki te tukino i te hunga e mahi ana ki te wahi e putua ai nga kau me nga hipi hei kai, he mea arahi tenei ropu e tetahi tangata he kahu pirihimana nei tona, haere ana ratou ki taua wahi, ka whakahaua te ope kino e te apiha, kia tarewatia nga kai mahi, nga tangata, nga wahine, ano ka oti tetahi te tare ake, ka motu te taura, muri iho ka whakahaua nga kai mahi e te apiha kia whakararangi ratou, ka haua ai e te ope hauranga ki te hoari me nga patu rakau, he tokomaha o ratou i tu i mua i te taenga mai o nga tangata o te pa hei tuara mo ratou, kua mau te ropu huarangi ki te whareherehere.

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Kua kite a Dr. Gordon i tetahi hapu hou, he iwi whai-whakaaro, he pai rawa hoki to ratou ahua; e whakahaeretia ana ratou e nga tupuna nui; kei te nota rawa o Merika tenei hapu.

**Tiamani.**—Kei te hihiko rawa a Tiamani ki te hanga kaupuke whawhai, tekau miriona pouana nga moni e whakapaua e ratou a tera tau hei hanga manuao, a mo nga tau a muri iho, tekau ma iwa me te hawhe miriona nga moni e whakapaua mo te hanga manuao, ko te tikanga tenei kia toru nga kaupuke whawhai nunui e e hangaa ia tau, ia tau, a taea noatia te tau 1912, kia rua nga manuao ia tau ia tau, i muri iho i te tau 1912, a tae atu ki te tau 1916. Kotahi ano te kaupuke me nga poti whakangaro tekau ma rua me etahi atu tu poti whawhai, e hangaa e ratou i roto i enei tau e tu mai nei.

Kaikohe, Nowema 19, 1907.

**Ki TE KARERE:**—Tukua atu te matenga o tetahi tamaiti rangatira ko Eruera Taurau Wi Hongi, i mate i te 28 o nga ra o Oketopa 1907. He tamaiti tenei i mate ia me tona ngakau nui kia uru ki te Hahi o Ihu Karaiti o te Hunga-tapu o nga ra o muri nei, he tamaiti no waho, a i mate ia i runga i te whakaarotanga ki te Hahi o te Hunga tapu. He nui te tangi i a matou ki a ia me nga iwi i eke mai ki tenei aitua e 225. Hoi e TE KARERE, na, te pouri o te ngakau ki nga tamariki mohio ki te kura a kua mate, mehemea i mate i roto i te Rongopai nui atu toku hari, otira no tona matenga katahi ia ka mohio kei te tika te Hahi o te Hungatapu, tae noa ki tona tuakana kia Paratene, na ka iriiria taua tangata a Paratene i roto o nga ra o Ti-hema. Heoi ra, na to koutou hoa.

Na W. HONGI.

### MO TE TUKINO.

Whakapara, Nowema 18, 1907

**Ki TE KARERE:**—Tena-koe; tukua atu aku kupu torutoru nei hei titiro iho ma nga kai-korero i TE KARERE, ma te hunga whakahe hoki ki te Hahi o Ihu Karaiti o te Hunga-tapu o nga ra o muri nei me nga kai-whakantua hoki. E hoa ma kei te whakapai ahau ki ta tatou nei pepa hei uta i a tatou nei korero. He whakaaro naku ki nga kai-korero kino mo te Hahi o te Karaiti. E nga kai korero kino kia kaha, nga kai whakahe kia kaha me kore e puta he maramatanga ki a koutou: he pena hoki ahau i mua, he tangata kino ki taua Hahi, ara, ki nga kaumatua, na reira i puta ai he maramatanga ki a au; he koroheke ahau, e ono tekan ma rua oku tau i te hahi kaumatua i te Mihinare; i oti ia au e rua nga whare karakia mo matou ko oku iwi i a toku maramatanga ki te Hahi o Ihu Karaiti ka tahuri atu au ki oku hoa Minita kia whakamaramatia mai ahan, e rua tau e uini ana ahau ki a ratou, ki te Atirikona hoki o te Waimate ki a te Karaka, tino kore he kupu marama e puta i a ratou ki a au e tae ai au ki te rangatira

tanga mutunga kore. Ka ki atu au ka mutu au ki to tatou hahi ka riro au ki te Hahi o Ihu Kariti o te Hunga-tapu o muri nei; aku mea katoa mo te haahi ma koutou katoa; iriiria tonutia iho ahau ki tenei Haahi; ka kino katoa taku wahine me a mau tamariki kotiro, mokopuna me oku iwi katoa ki a au tae noa ki naiane. Kati ena ki nga kai whakamarama korero, ki nga kai whakahe. E hoa ma kia kaha ki te whakamarama i o tatou hoa e noho na i waho. E whakapaua te mahi Minita. "Kei takoto noa te mea homai noa i roto na i a koe i homai ra ki a koe, he mea poropiti, i nga ringaringa ano o nga kaumatua i whakapangia na. Whakaaroa enei mea; anga nui ki enei mea kia kitea ai tou nekehanga ake i nga mea katoa kia mahara ki a koe ano, ki te whakaakoranga hoki: kia u ki enei mea, ki te mea hoki koe i tenei ka whakaora koe i a koe ano, i te te hunga ano hoki e whakarongo ana ki a koe." (1 Timoti 4: 14-16. E pai ana kei o tatou aroaro te Paipera, hei arataki i a tatou hei whakarite i te kupu a te Karaiti: E tirohia nga karaipiture e mea na hoki koutou kei reira te oranga tonutanga mo koutou.

Heoi ano. Na ERU NEHUA.

"Rite tonu hoki ki te tarutaru nga kikokiko katoa; te kororia katoa ano hoki o te tangata, ano he puawai tarutaru. E maroke te tarutaru, e ngahoro te puawai."—I Pita 1: 24.

- |   |   |
|---|---|
| <p>1. Ka mahue nga honore<br/>Katoa o tenei ao,<br/>Me nga mahi he katoa;<br/>"Hei konei ra koutou."<br/>Ho mai ki a au ko tenei,<br/>Te kainga mau tonu<br/>Ki ko atu i a Hatana<br/>Me ana mahi he.</p> | <p>2. Kia tuhia toku ingoa<br/>Me o te ope nui,<br/>E piko nei ki te Atua<br/>He hunga tino ma.<br/>Kia whiwhi ai ki enei<br/>Nga taonga tino pai<br/>Me pa katoa nga mamae<br/>E tika nei ki a au.</p> |
|---|---|
3. Nga mamae o te ao nei  
He mate mama noa.  
Oti ki te u tatou  
Ano te utu nui!  
Ka meinga kia tapu  
Te hunga ngakau u.  
Ka hari tonu i mua  
Te torona o te Atua.

He himene tenei no te Hunga-tapu, he mea whakamaori e tetahi o nga kaumatua o te Hahi; mo te tanu tupapahu tenei, a ko te rangi: "Farewell all earthly honors," Ma nga kaumatua koutou e whakakaako ki te rangi.

# THE MESSENGER.

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## NEW ZEALAND MISSION

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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OFFICE: 53 UPPER QUEEN STREET

*"In the gift-giving and festivities of this Christmas season let us not forget Him whose birth we celebrate. Let the light of His Gospel illuminate our hearts and sanctify our lives so that each succeeding Christmas finds us nearer our divine pattern, the only ideal for mankind—Jesus the Christ."—Selected.*

RUFUS K. HARDY, Mission President

DAVID P. HOWELLS, Editor

VOL. I

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No. 22

### CHRISTMAS EVE REFLECTIONS.

BY ORSON F. WHITNEY IN HIS "POETICAL WRITINGS"

That a God died for us is a glorious thought: a sublime poem; a picture all the more splendid for the awful gloom of its tragic background. That He is coming to reign visibly over the earth; to assume His divine prerogative and royal right; to reap the right fruition of the great sacrifice sown in Time's meridian, is an idea scarcely less awe-inspiring and illustrious. As lamb then, meek and lowly; as lion now, in kingly majesty and warrior might. No poem reads like that wondrous pilgrimage from Bethlehem to Calvary. No masterpiece of the limner's art, no gorgeous coloring of nature could hint the grandeur and glory of that triumphal entry—the conquering march of Christ as He cometh into His kingdom.

On the morrow all Christendom will blaze with light and ring with joy and melody. Mirth and festivity will go hand in hand. Churches and cathedrals will throng with eager worshippers, the solemn organ will roll, bells peal, and choirs resound, and the pulpits of many lands pour forth in tones of thunderous rapture the praises of the crucified Nazarene, while in homes innumerable, in princely palace and in peasant cot, millions on millions bow the reverent knee, confessing Him as Christ, as Savior, as King of kings.

'Tis well, for so it should be. Worthy, thrice worthy is the Lamb. But oh, the chasm, the contrast, between the Then and Now! But yesterday an outcast, a wanderer, with not where to lay His head; to-day the honored guest of myriad homes. Once smitten,

cursed and spat upon; now worshipped, wept and glorified. A man of sorrows then, whom few would follow; a God of nations now, whom popes and princes praise and multitudes revere. A cross—a crown! So turns Time's wheel. So runs the world away.

'Tis well to correct an error of our sires. 'Tis better to commit no error of our own. Wise is it to commemorate the past, but wiser still to honor and improve the present. The glowing eulogies of Yesterday should not be written in the life-blood of Today. The tomb of a dead prophet may well be garnished, but the dungeon of a living prophet should not frown upon the sacred scene.

A strange perversity, that worships ever at the shrine of the antique, and neglects or desecrates the altars of modern thought; attempting to warm its withered hands over the dead ashes of bygone days, while ignoring or striving to extinguish the new-lit fires of inspiration. So eager to revive the old, so loth to accept the new. The tendency of carnal thought is ever backward. Even Jesus was deemed by many a dead prophet risen again, rather than a new messenger with a mightier mission and a more glorious destiny than all His predecessors to fulfill.

Why, oh why look backward for salvation—deifying the lifeless letter, crucifying the living oracle? Why face the setting in lieu of the rising sun? Why sigh for the flesh-spots of Egypt? Sweeter far are the milk and honey of Canaan. The past with its dead works cannot save. A living faith in the present and future alone suffices for man's great need.

Believest thou the prophets of the past? They bespeak the prophets of the present and future, and the best wine of the feast is reserved to the last. Each truth that appears is as a golden wedge widening the gap for a greater truth to follow. Each principle revealed testifies: "There cometh one after me whose shoe-latchet I am not worthy to unloose."

Forward, not backward, be our motto; the future, not the past, our hope. Remember Lot's wife. Look ahead! The stars that lit the night are paling. A great orb is near. From your watch-towers scan the East. Out of the West comes not the Morn.

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### CHRISTMAS JOY.

Look up, faint not, though dark may be the way!

While sweating drops of blood, Christ bore our sin,  
That he might take away our weight of guilt,  
And pardon grant to all who come to him!

O Christmas joy, that Jesus came to save—

Declare the truth to earth's remotest bound—

While time shall last, eternity endure,

'Twill be to human ears the sweetest sound.

LYDIA D. ALDER.

## NEW WITNESSES FOR THE TRUTH OF GOD'S WORD ASSURED.

It is a happy omen, that, while so much of the literature of our times is marked by a tone of infidelity, and especially by a disparagement of the evidences of the authenticity and inspiration of the Scriptures, there is in other quarters an increasing readiness to make the choicest gifts of modern science and learning tributary to the word of God. The eclipse of faith is not total. And it is an additional cause for gratitude to the God of Providence and of Revelation, that, even at this remote distance of time from the date of the Sacred Oracles, new evidences of their credibility and accuracy are continually coming to light. How much may yet remain, buried under barren mounds, or entombed in pyramids and catacombs, or hidden in the yet unexplored pages of some ancient literature, it were vain to conjecture; but of this we may be sure, that if any new forms of evidence should hereafter be needed, to meet any new forms of unbelief, and authenticate afresh the word of truth, they will be found deposited somewhere, waiting for the fulness of time; and God will bring them forth in their season, from the dark hieroglyphics, or the desert sands, or the dusty manuscripts, to confound the adversaries of His Word, and to "magnify it above all his name."—*Historical Evidences of the Truth of the Scripture Records,* by George Rawlinson, M. A. American Edition, 1885, (Advertisement.)

**Read the Book of Mormon.**—There can be no question that it is one of the most interesting and profitable books in existence. Studied as a history of ancient America, it will be found to possess an interest as deep and keen as any existing history of Rome or England, and to make even plainer the causes that lead to the rise, prosperity and downfall of dynasties and nations. Studied as if it were what its opponents pretend to believe it to be, a mere work of fiction, and it becomes easily the greatest work of the kind in existence. There is nothing in Shakespeare to rival its devotion and pathos: not even Hamlet is equal to some of its tragedies. In the elements of romance and heroism, the man who wrote the Book of Mormon, if it be granted that it is the work of the imagination of any one man, was the greatest novelist that ever lived.

To the sincere believer in Christ, whose mind is open for the reception of new light and truth concerning the life work and teachings of the Redeemer, the Book of Mormon is, in very deed, a nameless price. To such a source of joy and comfort that are unspeakable. It is such an overwhelming confirmation of all the truth there is in the Bible, that faith in that book is wonderfully strengthened by reading it. A Christian minister who condemns the teachings of the Book of Mormon does greater violence to the Christian religion than does the infidel who pronounces the New Testament spurious.

Buy and read the Book of Mormon. Let it speak for itself

It is often called the "Golden Bible;" you will find it worth more than gold. It is not an expensive book, as it costs only two shillings and three-pence, one-third the usual price of a popular novel. Try to read it with an unbiased mind and if its perusal does not make you wiser and better it is because you are not in the least degree susceptible to the strongest arguments in support of the Christian religion that could be couched in words, nor to the strongest spiritual influences that could be conveyed by means of type.

The above and following articles on the Book of Mormon are taken from *Liahona, the Elder's Journal*, which for some months past has been published at Independence, Jackson County, Missouri, toward which place it is attracting much attention. All Latter-day Saints are keenly interested in the building up of Jackson County, Missouri U. S. A. since in the revelations given to Joseph Smith, this place is designated as the final gathering place of the Saints, or the Zion of our Lord, spoken of by the ancient prophets.

Following is a very pithy statement of what the Book of Mormon is. If you have not this valuable volume in your library already lose no time in obtaining it.

Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after his birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about 600 years before Christ under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ; when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people.

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We can no place find a better answer to the question: What is the Book of Mormon? than on the title page of the book itself. Which reads as follows:

"The Book of Mormon: an account written by the hand of Mormon, upon plates taken from the plates of Nephi. Wherefore it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites who are a remnant of the house of Israel: and also to Jew and Gentile: written by way of com-

mandment; and also by the spirit of prophecy and of revelation. Written and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof: sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

“An abridgement taken from the Book of Ether also; which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven; which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting Himself unto all nations. And now, if there are faults they are the mistakes of men: wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.”

This combined title and preface is a translation from the last page of the plates, and was presumably written by Moroni, who, as before stated, sealed and hid up the book in former days.

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### BATTLE-HYMN OF THE REPUBLIC.

Mine eyes have seen the glory of the coming of the Lord;  
He is tramping out the vintage where the grapes of wrath are stored!  
He hath loosed the fateful lightning of his terrible swift sword;  
His truth is marching on.

I have seen him in the watch-fires of a hundred circling camps;  
They have builded him an altar in the evening dews and damps;  
I have read his righteous sentence by the dim and flaring lamps:  
His day is marching on.

I have read a fiery gospel writ in burnished rows of steel:  
“As ye deal with my contemners, so with you my grace shall deal:  
Let the Hero, born of woman, crush the serpent with his heel,  
Since God is marching on.”

He has sounded forth the trumpet that shall never call retreat;  
He is sifting out the hearts of men before his judgment seat:  
O, be swift, my soul, to answer him! be jubilant my feet!  
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,  
With a glory in his bosom that transfigures you and me:  
As he died to make men holy, let us die to make men free,  
While God is marching on.

—*Julia Ward Howe.*

### SCIENCE AND RELIGION.

All computations of mathematical science that have relation to material things, either of weight or distance, can be accurately determined with only ten comparatively insignificant little figures, when each one is placed in its proper relation to others; but the least variation from this rule of one single figure, would make the product or answer a lie, which, if not detected before action was taken, might result in most serious consequences or perhaps in an entire failure of the noblest enterprise.

So with the science of divine truth. When each item of truth is presented in its proper relation to other truths, correct impressions are conveyed to the human mind, but when presented out of that relation, they become lies and lead to the most serious consequences—no less than the destruction of a living soul—of necessity in every case, to infidelity, and doubt. A truth only half told may be equally misleading and ruinous to the soul of man.

For instance, it is written, "Believe on the Lord Jesus Christ and you shall be saved." This, though a scriptural statement, as it is used by the Christian world today, is leading the souls of men astray. The revivalist is crying upon the streets, "Come and confess Jesus and you are saved. You can do it in ten minutes; yes, in five minutes, or in one minute, and you are saved;" utterly disregarding the idea that any more is to be done.

Another scripture says that belief, or faith without works is dead, being alone. And again, "Every man shall be rewarded according to his works." It is he that doeth the will of the Father that shall be saved, and every man according to his works. It is not only the doing of today that justifies, but that doing must continue unto the end of this life to be saved in the eternal life to come.

The lesson to be learned is, let every truth be taught in view of its proper relation to other truths. There can be no conflict in all truth, no more than with and in the source from whence it comes.  
SAMUEL W. RICHARDS in *Improvement Era*.

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Our confidence in others deepens their confidence in us. The man who believes most in his fellow-men is the man whom men believe in most—as they have every right to. For the whole world of men in their relations to each other is like a great banking institution; a man draws out just about what he puts in, with a little interest added. And, as one has well said, "No man strengthens his credit at friendship's bank by undermining that of another." Believe in others, if you would be believed in. The very exercise of trusting others strengthens and builds up our own moral fibre.

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The worried woman is not the one who has trouble, but the one who is looking for trouble. She meets trouble more than half-way. As a rule the woman who has real troubles is too busy making the best of things that have happened to worry about what may happen.

### JOSEPH SMITH'S BIRTHDAY.

The twenty-third of this month will be the one hundred second anniversary of the birth of Joseph Smith, the Prophet. A century full of wonderful events has passed since that important natal day, yet his advent is pre-eminently the most important to Latter-day Saints. The Saints therefore, have a double anniversary to commemorate at this festive season. They do not worship Joseph, the Seer, nor regard him as they do Jesus, the Savior. But they thank God for His infinite mercy and goodness in sending them both into the world at the appointed times. Christ the Lord is our Redeemer, and Joseph the Prophet is His servant. Their missions will be associated in the last dispensation, in the great consummation now in process for the end of misrule and evil, and the ushering in of the reign of righteousness. By regarding Joseph Smith, the Prophet of the living God, the propositions that Jesus was the Christ and the Son of the Eternal Father, and also that God lives and is the Father of us all is forced on us, for the mission of Joseph Smith is based on these facts and Their revelations and appearance to him.

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### BOOK OF MORMON.

Considerable space of this issue has been devoted to the Book of Mormon. We must get this book of scripture before the people. It contains the Gospel of Christ in its purity, simplicity and fulness as the Master delivered it to the ancient inhabitants of the American continent. A strenuous campaign is being waged by the Elders and Saints in other parts of the world to place this additional testimony of God's existence and of His Son whom He sent into the world to atone for the sins of the same. The declaration of the divinity of this record is really the burden of our message to the world. Let us be alive to our duty in this regard.

We now have a supply of the Books of Mormon at the office and are expecting more soon. The book will be sent post paid for two shillings and three-pence.

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### "MERRY CHRISTMAS."

Before THE MESSENGER makes another appearance Christmas of 1907 will have gone into history. We therefore embrace this early opportunity of wishing all a Merry Christmastide.

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"In all your troubles, go to the Lord for help; in all your joys go to the Lord in praise and thanksgiving."—DR. GEO. H. BRIMHALL, in *White and Blue*.

o Mei, no te mea i runga i o ratou matauranga ki te whenua o Hiruharama kaore ratou i ahei te whiriwhiri i tetahi ra i waenganui o te hotoke, ina hoki na te nui o te ua i a Tihema kaore e taea te tiaki hipi i runga maunga; me tenei hoki: i te tohenga o nga Karaitiana kia uru mai nga tauwi ki te whakapono ka araia ratou e to ratou hakari nui i te 25 o Tihema, no reira kia uru mai ai nga tauwi ki te Rongo pai ka whakaae nga Karaitiana kia tu hoki to ratou Kirihimete i taua ra ano, i whakaurua ano hoki etahi atu tikanga o nga tauwi ki roto i te Rongo pai o te Karaiti, a i te mea hoki e hara te Kirihimete i te mea whakahau pera me te hapati ka whakaaro penei ratou: kaore he he kia whakanekehia te ra hakari.

Mai o taua wa kua tirohia te Kirihimete i runga i te whakaaro karakia. Kua meinga tenei ra e nga whakarereanga iho hei ra mo te hoatu i nga mea hoatu noa tetahi ki tetahi, mo nga huihuinga o nga hapu kia whai koa ai ratou i roto i nga mea utu nui o tenei ao, i roto hoki i nga manaakitanga nunui o to tatou Matua, na i a tatou e penei ana kei wareware tatou ki te tino putake o tenei hakari, ara ki a te Kariti.

Kua he te whakaaro o etahi mo tenei ra, ina hoki ka haere ratou ki te taone hakari ai, inu ai i nga wai kaha haurangi ai, otiia e tino he ana tenei tu haere, no te mea e tika ana kia meinga tenei hei ra tino tapu kia peia atu nga whakaaro kino, a kia tahuri ke tatou ki ta Matua raua ko te Tama me a raua mahi atawhai ki a tatou, a kia whakapaua hoki te wa ki te karakia atu, ki te inoi ki te Atua ki te hakari, ki te ngahau hoki i runga i te he kore. Ahakoa e mohio ana tatou e hara te 25 o Tihema i te ra whanau o te Karaiti, heoi kua whakaritea noatia tenei ra hei whakamaharatanga ki Tona whanautanga, he pono hoki tenei: ia ratapu, ia ratapu ka kai tatou i te hakaremeta, a ka anga atu o to tatou whakaaro ki Tona oranga me Tona ripekatanga, otira kaore e pai kia mawhiti atu taua whakaaro i a tatou i era atu ra o te wiki. A i te mea ko Ia tonu ta tatou e whakahonore nei, e aroha nui nei ki runga ake i nga mea katoa i te whenua i te rangi ranei haunga te Matua, a ahakoa kaore tatou e whakahaua ana kia puritia tenei ra, e tika ana kia anga nui a tatou mahi ki te Atua, kia waiata i nga waiata tapu i tenei ra kia korerotia ano e tatou nga mea mo te tamarikitanga o Ihu.

He nui rawa Ia i nga kingi, ina ko Ia te Kai hoko o te ao, te Atua o te rangi, nana i hanga ai te whenua, heoi ko nga tangata i haere nei ki te turanga kau ki te torotoro i a Ia he kai tiaki hipi no nga haerenga hipi, he tangata ke hoki no tetahi tauwhenua. Otira kia whakaarohia peneitia ratou he tangata whiriwhiri, ina koa, i na runga i te u o to ratou whakapono ki nga poropititanga tapu, kua aru ratou, i runga i te kanohi whakapono, i taua whetu ki Petere-

hema, a ahakoa kitea ana e ratou he rawakore Tona whaea, he wahi ruru hoki mo te kahui te wahi whanautanga, kihai ratou i tahuri ke engari hoatu ana a ratou taonga ki te tamaiti, tapapa ana koropiko ana ki to ratou Kingi. I whakaaengia ano hoki nga hepara kia rongo ki te anahera e whakapuaki ana i enei kupu: "Nonaianei hoki i whanau ai he Kai whakaora mo koutou i te pa o Rawiri, ara, a te Kariti, te Ariki." Me te rongo ano hoki ki "te tini noa iho o te ope o te rangi e noho tahi aua me te anahera, e whakamoemiti ana, e mea ana: kia whai kororia te Atua i runga rawa, kia mau te rongo ki runga i te whenua, me te whakaaro pai ki nga tangata."

Kia aru hoki tatou i te Tamaiti me Tona whaea ki te temepara i Hiruharama, kia rongo hoki ki nga manaakitanga o Haimona raua ko Ana mo te tamaiti, me Tona whaea, a muri iho ka haere i te po ratou ki Ihipa kia kore ai e pa ki a Ia te okanga nanakia o nga tamariki e Herora.

Kia mau tonu tenei whakaaro i roto i o tatou ngakau kaore he ingoa ke atu kua homai ki te tangata e ora ai ratou, e mawhiti ai i raro i te mana o Hatana, ko Ihu anake. A hei tumauakohanga atu tenei mo tatou, ko tona haereunga tuarua mai ki te whakahaere tikanga mo te ao, ki te homai ki tenei, ki tenei te utu tika mo tana mahi ahakoa pai, kino ranei. Kua takoto te tikanga kia tuturi nga turi katoa ki a ia kia whakaae ano hoki nga arero katoa ko Ihu te Karaiti. Heoi ano.

### NGA HOKOHOKO

£ 6s. mo te puhera witi;—£ 3s 10d mo te puhera oti.—£ 13 mo te taana paraoa.—£ 5 10s. mo te taana papapa (bran.)—£ 6 10s mo te taana pollard.—£ 4s. 6d. mo te puhera kaanga, he ruarua noa nga kai hoko.—£ 5 mo taana taiawa, na te huhua o nga mea hou he mea uaua te hoko i nga mea o tera tau, nui atu ia te utu o nga mea hou.—£ 6 10s mo te taana tiawha ki konei, e £ 7 10s ki nga wahi o te tonga.—£ 7 mo te taana riki.—£ 6d mo te pouma tihi.—£ 8½d. mo te pouma poaka.—10d mo te hua tikaokao.—1s mo te pouma paata. £ 64,192,000 puhera witi kei Merika e taea ana te hoko ina hiahiatia.

**Poneke.**—No te ata o te tekau ma tahi o Tihema nei i pan ai i te ahi nga whare Paremeta o Poneke, Kaore e mohiotia, na te aha i ngiha ai, heoi e penei ana nga whakaaro o etahi: na te waea hiko i tahu, ko etahi ia e ki ana na nga kiore i kawe i etahi mati ki runga, i roto i te runa o te kai whakamaori, a no te ngaunga o nga mati e nga kiore ka ngiha i roto i o ratou kowhanga, a wera ana nga whare.

## TE RA WHANAU O HOHEPA METE.

Ko te 23rd o Tihema nei kotahi rau ma rua tau i mua te ra i whanau ai te Poropiti a Hohepa Mete. Kua pahure atu tenei rau tau me tona tini hoki o nga mea whakamiharo, heoi ki a tatou, ki te Hunga-tapu ko te putanga mai o tenei Poropiti nui o muri nei te mea tino nui. No reira e rua tonu nga take e tino koa ai tatou a taua wa hakari, ara ko te whakanui i nga ra whanau o te Karaiti raua ko Hohepa mete. Kaore te Hunga-tapu e koropiko ana ki a Hohepa Mete, kaore hoki e rite ana o ratou wkakaaro ki a ia ki o ratou ki a te Karaiti, heoi he nui rawa to ratou whakawhetai ki te Atua mo ana mahi atawhai, tohu tangata i tana tononga mai i enei tokorua i nga wa i whakaritea ai.

Ko te Karaiti, te Ariki to tatou Kai-hoko, a ko Hohepa, te Poropiti he pononga Nana. Pera me te Karaiti i whanau hoki a Hohepa ki te wahi noa, i tupu ake hoki i roto i te rawakoretanga, pera ano me te Kai-whakaora he tamaiti mahi a Hohepa, i kitea hoki e ia, i tona tino tamarikitanga, "me mea hoki ia i nga mahi a tona Matua i te rangi," ina hoki i a ia ka tekau ma wha tau ka whiwhi ia ki tetahi kitenga o te Matua raua ko te Tama, a akona ana e ia ta raua e pai ai. I timata tana mahi minita i tona tamarikitanga, he kaumatua ake te Karaiti i tona timatanga i tana mahi. I tino rite nga kupu a te Karaiti i a Hohepa Mete: "Kaore te pononga e rahi ake i tona Ariki," ina hoki, i tuwhaina ia, i patua, i mauaharatia i korerotia kinotia e te hunga kino, i arohaina nuitia ia e te hunga tika katoa i mohio nei ki a ia. A ko te mutunga iho ka kohurutia ia. E mohio ana te Hunga-tapu, kaore ona rite i roto i nga poropiti, haunga te Kai-whakaora. He pono ka mohiotia ia, a muri ake, e te ao katoa ko ia tonu te tino tangata o nga wa o muri nei.

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Ahitereria.—Kua mau ki te whareherehere te kai kohuru o tetahi wahine ko Clark tona ingoa, ta raua hanga he ngangare tonu, he kai ngaki kari te tangata, ko te wahine ia he kai mahi nana, no waenganui o tetahi po ka rangona e etahi tangata he harurutanga i roto i tona whare me te reo hoki o te wahine e karanga ana; E Hoani! E Hoani! I nehua e ia te tupapaku ki raro i tona moenga. Ko te korero i puaki ai i a ia ki ona hoa kainga mo te wahine kua riro atu, heoi tee tatu te ngakau o ona hoa, kimihia ana panuitia ana ki nga pirihiama, te taenga ake ka kitea te whenua hon i raro i te kaupapa, keria ana e toru putu te hohonu tee kitea te aha, no te ra i muri mai ka whaki mai ia nana i kohuru, i tapuke ki raro i te kaupapa i raro i tona moenga, no te hahunga i te tinana e ono putu te hohonu, he kino rawa tona ahua.

**Tuitana**—No te whitu o Tihema nei i mate ai te Kingi o Tuitana a Kingi Ohika, e whitu tekau ma iwa ona tau ka mate. E wha nga tamariki tane o Ohika, kua eke te matamua ki te torona kua karaunatia ia hei Kingi mo Tuitana, ko Prince Gustavus tona ingoa, e rima tekau ona tau.

**Amerika**.—No te rima o te marama nei i pahu ai he puranga paura i roto i tetahi maina waro (coal mine) o Merika, pakarukuru katoa ana te whenua e tutata ana ki reira, a makaia ana tetahi wahi paruparu konatunatu kotahi mano pauna te taumaha, ki tawahi o tetahi awa, tapuketia ana ki roto ki te taha o te puke. Na kotahi mano nga kai mahi i roto i te maina i te pahunga ai, tokorima o ratou kua riro ora mai heoi he nui o ratou mate i te piro me te kahi (gas) o te paura, kino atu o ratou mate he maru he motu ora iti noa ana enei tokorima. I tutakina te waha o te rua, a kore ake he hau e puta ki roto, kotahi rau nga tupapaku kua mauria mai ki waho, a he maha ano kaore e taea te tiki he mea na te kahi, ki te whakaaro nui kua mate te katoa.

Tekau ma wha ano nga tangata kua mate i roto i tetahi rua i raro i tetahi awa, he ahi i roto i te rua i mate ai enei.

Kua tonoa e te Kawanatanga o Merika he taua hoia ki te wa hauauru o Merika hei whakamarie i etahi raruraru o reira, ko te putake o enei raruraru he "taraiki" he tonono nga kai mahi maina kia whakaaengia e te Kawanatanga a ratou ture, ara nga ture o te kotahitanga o nga kai mahi maina, kia whakanuia to ratou utu kia whakaruaruatia hoki nga haora hei mahi mo ratou, tekau mano kua "taraiki" no te reenga mai o te tereina e mau ana mai i nga hoia ka whakangarahu ratou kia whakangaromia te tereina me ona hoia ki tetahi mea pahu, heoi te taea te aha e ratou.

## HE REPOATA NO HAKI PEI.

Ohite, Haki Pei, Nowema 30, 07.

KI TE KARERE:

E hoa tena koe.

Pannitia atu nga kupu ruarua i raro iho nei ki nga tangata katoa e tango ana i to tatou pepa kia mohio ai ratou ki to matou, ara to nga Hunga-tapu o konei ahua i roto i to tatou Hahi.

Kei te pai nga tangata katoa o tenei peka. Kei te ora, kei te u hoki ki te pupuri i nga tikanga o te Hahi nei. Kua puta ora mai matou i roto i nga rarururunga me nga mamaetanga i pa ai ki o

matou tinana a no reira e hari ana o matou ngakau, e whakawhetai tonu ana ki te Atua mo ana manaakitanga ki a matou. Kati. Tenei ano tetahi take e hari ana e koa ana o matou nei ngakau ara e rua nga tangata o konei kua hoki mai ki roto ki to tatou Hahi i roto i tenei wiki kua kore ake nei. E ono o raua tau e kopikopiko ana ana raua i waho o te taiepa. Heoi na to raua kitenga kaore he oranga i roto i aua tu huarahi kua hoki mai raua ki roto ki te kahui pai kia whakahaeretia ano raua e te Heparā pai ara e to tatou Ariki e Ihu Karaiti.

Na, ahakoa he peka iti tenei i te tuatahi kei te tupu haere inai-anei.

Heoi ano. Na to hoa pono.

Na Te ONE KERE.

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Kamo Tihema 4th 1907.

Ki TE KARERE:—Tena ra koe; tukua atu enei kupu i raro iho nei: ka tu he hui takiwa ki Kaikohe nei a te 11 me te 12 o Hanuere Tokorua nga kaumatua kei Kaikohe e mahi ana hei awhina i te komiti, ko Reo Ruehe raua ko Amoho Peeti o raua ingoa.

Kati ko Warahi Wiwa raua ko Hira Rore nga kaumatua hou kua tae mai hei hoa kaumatua mo tatou, mo te takiwa nei.

No te 6 o Nowema nei a Hore Rahana raua ko Tari Tepene i haere atu ai ki te Piiki Paria, tokowhitu nga tangata i iriiria e raua ki reira, tokotoru hoki nga tamariki i manaakitia. Ka hoki mai raua ki Kakanui, Kaipara, tokorima ano a raua i iriiri ai ki reira me nga tamariki tokorima ano hoki i manaakitia. Kati no te taenga mai o Rahana raua ko Hira ki Takahiwai tokotoru ano i iriira e raua, huihua katoatia ana 15 nga hunga i iriiria ai, tokowhitu nga peepe i manaakitia ai i tenei haerenga. Kati kei te whakawhetai tonu matou ki te Atua mo te hua e tipu ake ana i nga purapura i whakato- kia e nga nga kaumatua, waiho ake ki te Atua Matua te honore me te kororia ake ake.

Na HORI RAHANA Tumuaki takiwa.

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Porana.—Tokorua nga tangata i haere ki te kainga o tetahi kai ngaki whenua, he kakahu wahine to tetahi, ka inoi atu he mō- engā mo raua, he kai pahua raua tokorua, ka mahi tinihanga tetahi ki te kai ngaki, kei te mate tona hoa, haere ana raua te tahae raua ko te kai ngaki whenua ki te tiki rata, mahue iho ana te tangata mate raua ko te wahine o te kai ngaki, i a raua ka riro tata atu, katahi ka whanakotia ona e te kai pahua, muri iho ka patua, mate atu. I te wa e ngaro ana raua kua whakatika te tangata nona te kahu wahine, kua taea hoki te wahine o te kai ngaki, na kei te pahua

ia i ona taonga, ka mau te wahine ki te toki, patua iho ana te kaia raka. Te hokinga mai o tona hoa, patua iho ana hoki ia e te wahine, i tona tomokanga mai ki te whare. No Ruhia enei tahae.

### HE POWHIRI.

Kaikohe, Nowema 25, 1907.

Ki nga iwi katoa, ki nga hapu, ki nga reo, ki nga huihuinga tangata, Maori, Pakeha, e noho ana i runga i nga motu e rua nei i Aotearoa me te Waipounamu, e o matou whanaunga tena ra koutou katoa. Kati te mihi. Tenei matou o koutou whanaunga te powhiri atu nei i a koutou kia tae a tinana mai koutou ki te hui takiwa a te Hungatapu o nga ra o muri nei ka tu ki kaikohe Pei-owhairangi nei, a te 10th, 11th, 12th o nga ra o Hanuere 1908. Kia tae mai koutou a mua atu o te puaretanga o te hui, Haere mai ra nga iwi katoa ki konei tatou ata whakarongo ai ki nga tino tikanga o te Hahi o Ihu Karaiti o te Hunga-tapu o nga ra o muri nei ka kauwhautia e nga kai kauwhau i roto i taua hui; Haere mai hoki kia kite i nga manuhiri tuarangi, ka tae mai ki konei a taua hui ara, te Tumuaiki Mihana a Ruwhara Haari raua ko Mere Whaanga. Na hei konei tatou whakarongo ai ki nga kupu nunui ki nga kupu papai e puaki mai ana i o raua mangai. Kati. Haere mai ra e nga iwi! Haere mai! Haere mai! Haere mai! Kati. Me huri ake te powhiri ki nga manuhiri, Haere mai ra e Ruwhara, korua ko Mere Whaanga. Haere mai ra korua kia kite atu matou i a korua. Haere mai ra e te manuhiri tuarangi na taku potiki koe i tiki atu ki te tahatu o te rangi kukume mai. Haere mai ra! Haere mai. Heoi ano. Na te komiti whakahaere i taua hui.

WIREMU POAKATAHI  
HIRINI T. HEREMAIA  
HEMI WHAUTARE  
HARE PURE  
PENEHA KINGI  
WIREMU RUKIA

Ara na te Hunga-tapu katoa o Kaikohe nei.

**Nga Matenga.**—No te 4th o nga ra o Nowema i mate ai a Hera Wirihana ki te akau ki Weraroa, he wahine rangatira ia no nga wahanga e rua, ara ko Ngatitahinga tetahi taha ko te Arawa tetahi, e ono tekau ona tau.

I te 18 o Nowema ka taka ki te awa Waitakaruru a Eruete Hone Amipi. he tamaiti nei ia na Hone raua ko Mihi Amipi i Morena, no te 22 i kitea ai tona tinana i te oneone i muri te kiuihanga roa, a

no te 23 ka nelua ki Morena, (wahi o Waikato), ki te urupa Pakeha, hui katoa ana te Hungatapu me nga boa aroha ki te tanumanga.

### NGA MAORI O NIU TIRENE.

Ko nga Maori o Niu Tirene me era atu moutere e kiia nei he Maori, he Iharaira ratou, he uri no Hohera, tama a Hakopa, mokopuna a Aperahama. No te wehenga ki a Hohepa te manaakitanga mona e tona papa e Hakopa, i a Hakopa i mea he peka hua a Hohepa he peka hua i te taha o te puna e totoro atu ana ona manga ki tua o te taiepa. Kenehi 49: 22. Na e hoa ma e te iwi Maori e noho nei i te mata o tenei motu ko tatou tonu tenei. Ka heke mai i a Hohepa. Te kupu he peka hua a Hohepa, ko tona tikanga he manga ra ka whai hua, ara he tangata e whai uri, e totoro atu ana ona manga ki tua o te taiepa, tona tikanga tenei: e whakawhiti ona uri i nga moana nui e taiepa nei i nga motu ki o ratou wahi. Ki te tirohia i te Upoko I o Niwhai tuatahi ka kitea i rere mai a Rihai ma i Hiruharama i te wa e kingi ana a Terekia te kingi o Hura. I muri iho i nga tau maha e haere ana i te koraha ka tae ratou ki te taha o te moana i reira ka whakawhiti ratou i runga kaupuke ki te whenua o te kupu whakaari, ara ka rere ratou ki Marika koia te whenua o te kupu whakaari. Na e hoa ma e te iwi e mahara ana matou nga Hunga-tapu e pono ana enei whakapapa mo tatou. Koia ra te whenua i whakahuatia ra e Hakopa i te whakapuakanga i enei kupu nana: hira noa ake nga manaakitanga mou i nga manaakitanga a oku tupuna a tae noa atu ki tua o nga pukepuke tu tonu. Koia ano te whenua i korerotia ra e Mohi i a Tiu. 33: 13-26. Ka kite tatou na te Paipera tonu enei tohutohu ki a tatou. I to tatou timatanga mai ka kite tatou kua oti noa atu Amerika te whakapumau e te Atua he whenua e mahia ai e ia ana whakaaro nunui me ana manaakitanga, mo reira kua hangai ki te karaipiture, he maha hoki nga kupu e tautoko ana i tenei ki, me tenei hoki tera e hanga a Hiona ki reira a ka hangaa houtia hoki a Hiruharama a ko enei wahi e rua hei huihuinga mo nga tamariki o Iharaira. Kati.

Na mo te kii i rere mai i Merika nga tupuna Maori: kei Karewhonia kei te tai hauauru o Meriku nga ngahere tino nui nga rakau e 276 putu te roa, no reira mai nga waka i Merika ki Hawaiki a i reira ki konei, na te Atua tenei matauranga ki te tumuaki Haari e ki nei no Iharaira tatou, ina hoki te kupu a Ihaia 61: 9 "Ka maturia ano hoki to ratou uri i roto i nga tauwiwi, o ratou whanau i roto i nga iwi: te hunga katoa e kite ana i a ratou ka mohio ki a ratou he uri no ta Ihowa i manaaki ai." Kua kitea e te Tumuaiki e nga Kaumatua katoa, koia eaei ko tatou ko nga uri o Hohepa i manaakitia ra e Hakopa. Kia ora tatou.

NA NGAPUHI RENATA.

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*"The time will come when all hatred, revenge, and jealousy will be regarded as boomerangs which inflict upon the thrower the injury intended for others."*

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RUFUS K. HARDY, Mission President

DAVID P. HOWELLS, Editor

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### ETERNAL REWARDS AND PUNISHMENTS.

There is nothing more strikingly plain and explicit in all the Holy Scriptures than that God is just and His paths are "mercy and truth."

Justice is an essential attribute of Deity; it is as necessary in government as love and mercy; it demands that man shall acquiesce in divine law, without which all were confusion, utterly devoid of order and method, and the learned essayist has informed us that "Heaven's first law is order." Justice should govern law, and when the law is violated or its statutes are broken, justice calls for a penalty therefor. It is by law that penalties are affixed, and we find in Deuteronomy, the 28th chapter, beginning with the 15th verse, "If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day, that all these curses shall come upon thee." In Mark XVI: 16, we read, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Here we find a penalty affixed for the violation of the laws of God.

We find it verily true that in all God does and in all that He orders, He manifests goodness and love, maintains justice and equity and exercises mercy and long-suffering. Notwithstanding His compassion and mercy, He is nevertheless just and true, therefore a full assurance that He will bestow rewards and inflict punishments, as He has aforetime decreed, must take root in the mind of every considering, inquiring, honest soul. As the Apostle said:

"In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1: 2.) Mercy shall ever season justice, but never be permitted to rob her of her inexorable demands. Love will never cease to be a ruling attribute in all God's dealings, but not to mitigate or lessen punishment, unless repentance be manifest and forbearance granted; goodness, kindness, forbearance and gentleness, while they are forever and always exercised in Deity, will not stand to thwart or forestall the judgments of God, or remove deserving penalties, only as provision is made in the plan of redemption.

There are numerous instances recorded upon the pages of Holy Writ which go to prove that God is just, and that His decrees will be fulfilled to the very letter. Perhaps none are so convincingly clear as that portrayed in the atonement of our Lord and Savior, Jesus Christ. He became pre-eminently the "man of sorrows and acquainted with grief." Not for His own sins, for He was the one person free from sin, but He bore affliction and suffering beyond our finite comprehension before a remission of that penalty, which justice demanded for Adam's sin, could be procured. When we consider the agonies of the garden, the scoffings of the council, and the torture of the crucifixion we begin to realize the exaction of punishment ere the sons of Adam could be freed from the original transgression enacted in Eden. Christ, in His vicarious work of interposition for fallen man, humbled Himself before His Father, being subject to pain, scorn, ignominy and death, that justice might be satisfied. Herein, then, is plainly discerned the justice of the Almighty—a justice as strict in its works as it is stern in its words, yet seasoned with mercy and dealt kindly with love; requiring of that Just One a full and complete atonement, unsparingly and unflinchingly, for thus did justice demand. We are assured, then, of the justice of God; the debt must be paid before the burden is lifted, but when the requirements of the law are righteously met and kept, the load is removed, for our Father is not only just, but merciful and true.

In the minds of many there exists a vague and erroneous idea as to what is really meant by the terms "eternal rewards" and "eternal punishments." A misunderstanding of these expressions has doubtless caused many to be skeptical and infidelic. The word "eternal" does not refer to the length or duration of the blessings endowed or penalties inflicted, but to the everlasting nature of the Great God, under whose righteousness and justice the faithful are exalted and the wicked punished.

Through Moses, that ancient seer, the Lord spoke thus: "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. xxxiii: 27). God, then, being eternal, His rewards are "eternal rewards," His punishments "eternal punishments." If the United States were an eternal government, its justice would be eternal: if it were unchangeable, it always would punish violators of the law, and if justice were meted out to all, they would be punished in proportion to the crime committed, and when the demands

of justice were satisfied they would be released, but the punishment would still continue to exist, and being eternal, all who fell under its ban would taste of eternal punishment. The punishment will always endure, although criminals may serve their penalties and come out from the prison house; it is even so in the kingdom of God. God is the highest type of justice. He is eternal, everlasting, unchangeable, and always will punish sin. His punishment is eternal, because He is eternal. Eternal is one of His names, and eternal punishment is used in the sense of God's punishment, and not to designate it as everlasting in its duration upon the offender of the law. He will beat with many stripes all who commit sins worthy of the same, and with few stripes those guilty of less penal crimes. This will be determined according to the light and knowledge one may possess. For example, three men commit murder, an African in the jungles of Africa, a negro who was formerly a slave, and a white man. Other things being equal, the white man, with his advanced intelligence, will suffer most, for he has had the most light and by far the best opportunity to advance.

There are degrees of punishment, as well as degrees of reward. Here is a tender, moral girl, who dies without accepting Christ as her Savior, and here is an old man, eighty years old, who dies in his sins; dare any one assert that a just and holy God is going to punish those two alike? And yet many, very many, look upon hell as a place where all suffer alike, and heaven an ethereal, uncertain abode, where all enjoy like blessings. Our salvation from death depends entirely upon Christ, but our exaltation is upon our acts of obedience, and our condemnation upon our sins and transgressions. How plain and simple are the words of the Apostle Paul, "Every man shall receive his own reward according to his own labor." (I Cor. iii: 8.)

God rewards according to our faithfulness to all opportunities. He does not require a quart from a pint vessel. "Where much is given, much is required." "As ye sow, so shall ye reap." As with rewards, so likewise with punishments. When justice is satisfied, the sinner has paid the debt.

How beautiful and holy is this plan of eternal justice! How consistent with the words of the Messiah, "Be ye perfect, as your Father in heaven is perfect." Paul informs us that after the resurrection and eternal judgment we are to go on unto perfection, and not until then, will the measure of our creation be filled.

Let all ponder the simple truth that God is just, holy and righteous, wondrously tender, loving, gentle and kind. Eternal rewards are the blessings we receive from God for our faithfulness and tealty to His laws. Eternal punishments are the inflictions which He imposes for our violations of His righteous commands. Our rewards we merit; our punishments we justly deserve. The Lord has said, "I will never leave thee; I will never forsake thee," therefore we are assured that "His mercy endureth forever."

—*Cowley's Talks on Doctrine.*

## A VISIT TO THE HOME OF A RIGHT REVEREND DOCTOR OF DIVINITY.

The thought occurred to two "Mormon" missionaries who were sojourning in a community which had been carefully tracted two or three times and in which the labors of the Elders had been wondrously blessed as missionary work goes in New Zealand—for many friends and earnest investigators had been raised up—that it would be entirely fitting and proper to pay each clergyman in the vicinity a visit. They argued between themselves that no doubt the clergy, who are directly responsible for most of the persecution to which the Latter-day Saints have been subjected, were in many cases ignorant of the true position of those whom they would persecute. Their whole knowledge of "Mormonism" having come to them through the enemies of the church. And the fact that the Church has enemies who are willing to circulate malicious falsehoods about it does not for a moment prove a thing to its discredit. Further inspired by the proposition that the "Message" is to be delivered to all—that the so-called Christian preacher is just as entitled to hear it as his most humble hearer—they made bold, after asking God to bless their efforts, to proceed with their intention. Accordingly the home of the nearest preacher was called at, but there being no response to the knock at the door it was decided to call on the next most convenient. This took them to the home of one who bears the respect inspiring title, The Right Reverend Doctor of Divinity and who serves as the minister of the largest and most popular congregation of the town. It was at the home of this Christian (?) that the following scene was enacted.

The door bell was answered by a girl who informed the Elders that the party whom they sought was in. They then asked permission to see him. The party whom we shall designate Dr. —— presented himself at the door at which one of the Elder introduced himself and companion. Dr. —— acknowledged the introduction by extending his hand to each.

Elder:—We are missionaries Dr. ——.

Dr. —— then led the way into the parlor and showed them a seat.

Elder:—We are missionaries of the Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon Church." We are proselyting here and since you are looked upon as the spiritual father of a large congregation we thought it proper to tell you what we are doing. We have nothing to conceal——

Dr. —— Oh! but you have. You deny Christ.

Elder:—You are mistaken——

Dr. ——:—You have had later revelation.

Elder:—True, but we don't wish to engage in a religious controversy or argument, but merely to make plain our position.

Dr. —— You people have been here for some time.

Elder —— The missionaries come and go, their time of

service being from two and a half to three and a half years, but this is the first systematic work that has been done in this place for about ten years.

Dr.———. Seven years!

Elder:—Possibly so. That's immaterial. But no systematic work has been done here some time.

Dr.———:—I have had experience with your people before. I know your message. About seven years ago a man came to me and requested that I call on his wife who had been sent to the hospital because of a broken leg. I found she was registered as a Latter-day Saint and refused to speak to her and reported such to her husband who exclaimed: "O God! that's because she attended those Mormon meetings up the creek." She broke her leg going or coming from one of those meetings.

Dr.———:—What is your real motive in coming to see me.

Elder:—Our only motive——

Dr.———:—This is the way I'll answer you [pointing to the door he arose and began to assist the Elders from their seats. They both reached the door at about the same time, the Reverend (?) pushed them into the hall kicking one as he passed through the door-way. Then this same Right Reverend (?) began calling such names as, You dogs! You low down dogs! You black dogs! You black-guards! Get out of here! Get out of here! You dogs! Come here with your sensuality! The Elders offered no resistance and taking their leave of the premises with this follower (?) of the Meek and Lowly pushing them at every step and calling them vile names.]

On reaching the street they turned and refused to go farther.

Dr.———:—You wont——

Elder:—No.

Dr.———:—You will!

Elder:—We have been informed that this is public domain.

Dr.———:—It is not! I pay rates on it.

Further resistance from the Elders would have necessitated the use of physical strength, which of course would have been highly improper on their part. So they turned dogged every step for at least three rods along the public highway by this dignitary (?) who was freely using his ample vocabulary of abuse and vilification.

Two men were standing at some distance to whom he called out, pointing to the departing Elders, These are Mormons.

Elder:—Yes! that is right and we are proud of it.

While being driven both Elders informed the Reverend (?) gentleman (?) that they admired his christian spirit.

The story of the woman's breaking her leg while attending a "Mormon" meeting they found to be a gross prevarication. It is true, however, that an aged Latter-day Saint did break her limb in a purely accidental way and was sent to the hospital where she died soon after. There being no Elders in the vicinity this supposed Christian was called to administer a kind word to her in her dying

moments, which according to his own word he refused to do. The husband placed no blame on the Church as inferred by the Reverend's statement as evidenced from the fact that he regularly attended a "Mormon" cottage meeting for upwards of twelve months after his wife's fatal accident.

In this enlightened day! In the British Empire! Among Britons who have paid so much in blood and treasure for religious tolerance, can such bigotry, as would inspire the scenes above narrated be possible? Has the greatest of all the lessons of the past few centuries been forgotten? No, Reverend Doctor, that scene would have been more appropriate when the Inquisition was burning a Galileo.

Grant that all the horrible stories are true that have been told and written about "Mormonism!" Grant that the grand parents of these two young missionaries—for the oldest would not exceed four and twenty—were all that is vile and low! Grant that their religion is a snare and a delusion! [all of which we most emphatically deny] Is there anything in the genius of Christianity (not Churchianity) that can possibly be twisted to permit such a procedure from the most uncouth say nothing of a Right Reverend Doctor of Divinity whose heart for not less than half a century is supposed to have been inspired by Him who taught that the greatest of all virtues is charity.

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### ABOU BEN ADHEM.

Abou Ben Adhem (may his tribe increase!)  
 Awoke one night from a deep dream of peace,  
 And saw, within the moonlight of his room,  
 Making it rich and like a lily in bloom,  
 An angel writing in a book of gold;  
 Exceeding peace had made Ben Adhem bold,  
 And to the presence in the room he said,  
 "What writest thou?" The vision raised its head,  
 And, with a look made all of sweet accord,  
 Answered, "The names of those who love the Lord,"  
 "And is mine one?" said Abou. "Nay, not so,"  
 Replied the angel. Abou spake more low,  
 But cheerily still; and said, "I pray thee, then,  
 Write me as one that loves his fellow-men."  
 The angel wrote and vanished. The next night  
 It came again with a great wakening light,  
 And showed the names whom love of God had blessed,  
 And lo! Ben Adhem's name led all the rest.

—*Leigh Hunt.*

## NINETEEN-HUNDRED SEVEN.

The year one thousand nine hundred seven of our Lord with all its activities and epoch making events has joined the history of the past. If the page devoted to the recording of the past year's doings is somewhat blotted, the calendar which is headed January 1, 1908, gives us a clean, white page upon which to make our record for the coming year.

We regret our inability to publish in this issue a summary of the work, for the past twelve months, done by the missionaries. In general we can truthfully say that the mission is in a better condition than ever before and the future outlook is very bright. The Elders and Sisters and no few Saints have worked faithfully and deserve the greatest praise for their endeavors.

We commend our brethren and sisters for their faithfulness, and trust the New Year will bring them continued joy and thanksgiving. There are yet thousands of honest souls in these islands eager for a testimony of the gospel, and these should be sought out with all dispatch, that the purposes of the Lord may be accomplished in due season, and the obligations devolving upon us as a people be discharged with that fidelity and devotion which has characterized our past efforts.

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### A VISIT TO THE THAMES.

It was the writer's privilege to spend ten days visiting the Elders and friends at the Thames, a city of about 3,500, in which two Elders have been laboring for the past year. This is the first systematic work that has been done there for several years past. The reception accorded the missionaries at that place should be a matter of encouragement to all those in New Zealand who are in any way interested in the spread of the Gospel. In no other locality in New Zealand have so many friends to the Work been gained in so short a time in recent years. The Sunday evening services held in a properly appointed hall are well attended as is also the Sunday School which has grown surprisingly the past few Sundays. Each Sabbath sees new faces at both services. In addition to the Sunday services a singing practice is held Wednesday evenings at the Elders' headquarters and a cottage meeting is held each Friday evening at the home of one of the friends. All the meetings are well attended and the enthusiasm so much in evidence is indeed refreshing. A particularly pleasing part of all their meetings is the very spirited way in which they sing the songs of Zion. God's benediction on their righteous efforts. May the good people of the Thames appreciate this, their golden opportunity to receive the Gospel of Christ.

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**Mails** are scheduled to leave Auckland via Vancouver for the United States as follows: January 22, February 19 and March 18. The next mail from the United States is due in Auckland Friday, Jan 3.

### DEATH OF EDWARD ARANI.

Edward Arani, a Maori chief of the Wanganui and Taupo districts, and a faithful Latter-day Saint, died at his home in Wanganui, November 22, 1907. Brother Arani has been failing in health for considerable time, but his death came as a surprise to those who were with him most, since the few weeks preceding the end he seemed to be mending fast, showing every indication of a complete recovery. The immediate cause of death was blood poisoning.

At Wanganui, where the deceased has lived the past year, but was previously well known because of his extensive business interests, many Europeans called to pay their respect to the departed and condole with the bereaved. Many beautiful floral offerings expressing the esteem in which he was held by those who knew him were also sent. From Wanganui the body was taken to Putiki a Maori village, where the native method of showing respect to the dead was indulged in by many relatives and friends. The body was held at this place until the 28th when it was shipped to Moawhango, the villiage to which deceased belonged, arriving there on the 30th. Large companies of people arrived every day, coming from most every direction, until Saturday, when Te Huehue, the great chief of Taupo, and his people arrived, the mourners had grown to several hundred.

At the instigation of a Maori Minister of the Church of England a discussion as to who should bury Brother Arani was opened by Hakopa Te Ahunga president of the Moawhango branch. After presenting our side he called on Te Huehue to act as judge. The Minister then argued that since the deceased's parents had been buried by the Church of England, he should be also and ended his remarks by saying some uncomplimentary things about the Elders, too puerile to repeat. An overwhelming majority of those present agreed that the deceased should be buried with rites of the church in which he claimed fellowship. However, privileges were conceded the Minister to which he agreed but afterwards abused. The services were conducted by Elder Horton D. Haight, assisted by Elders Joseph W. Linford, J. Howard Jenkins and John A. Jury. A letter was read from Prest. Hardy who was unable to be present.

HORTON D. HAIGHT.

### CONFERENCE REPORT.

**Auckland.**—The Auckland Conference is now in as thriving a condition as it has been for years, and among the Saints and friends there seems to be a good spirit existing which is the fundamental element in the spreading of the Gospel. The Elders have, for the past four months, been holding Sunday evening meetings in the Masonic Hall, the average attendance is from twenty five to thirty five. On the 15th inst. a baptismal service was held at which five candidates were initiated into the Church, Elder John A. Cartright officiated. The Elders are all encouraged at the bright prospects for the future growth of the work.

WILLIAM T. TEW President of Conference.

# TE KARERE.

*E RUA NGA PUTANGA I TE MARAMA.*

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RŪWHARA K. HAARI, TUMUAKI MIHANA, BOX 72, AKARANA

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Numa 23.

AKARANA

Tihema 31

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## A TATOU TAMARIKI.

He take nui whai-tikanga tenei, ara, he aha te mahi tika ma a tatou tamariki? Ko etahi o nga maatua e rongono ana matou e ki ana "Kaore he painga tahi o te tuku i nga tamahine ki te kura, ina hoki, i te hokinga mai ki te kainga, ko ta ratou mahi tuatahi he wakahoa ki nga tamariki tane, a taro ake ka marenatia ratou, a kore he painga o te kura, maumau ana nga mea i akona ai ki te kura, ko nga tamariki tane ia, ka mutu te kura ka whiwhi ki etahi mahi hei huarahi e rere mai ai he oranga mo ratou me a ratou hapu, ana marenatia ratou." Kati.

E penei ana te takoto a o matou whakaaro mo te tukunga i nga tamariki ki te kura: Ko te tino putake o te haere ki te kura, hei whakawhanui i nga whakaaro, hei whakawhiwhi hoki i nga tamariki ki nga whakaaro totika he mea e tipu ai o ratou hinengaro, hei whakato ano hoki i nga hiahia tika ki roto i o ratou ngakau kia ahei ai i a ratou te rarawhi i nga mea nunui, he mea e tu ai ratou he hunga totika, a e hara i te mea kia nui ai te moni e puta ki a ratou tera noa ake ki nga tamahine, he putake nei hoki uo te kino te hiahia nui ki te taonga he. Kati. Kia kimihia e tatou te tino take e whakaakona ai nga kotiro, e hara i te mea anake kia ai he huarahi e puta ai he moni ki a ratou engari kia mohio ai ratou ki nga tikanga hohonu o te wahine marena, ina hoki, ko te nuinga o nga tamariki wahine Maori ka marenatia, kotahi pea i roto i te mano ka waihotia he marokau ma konei ka kite tatou kaore he he o te kotiro kia hiahia nui ki te tane, a e tika ana ano tenei hiahia, e ahu mai ana i te Atua a koia tonu te tino mahi ma te tangata i tenei ao, e hara i te mea kia mahi kia whiwhi ai ki nga taonga maha, he mea e manawareka tonu ai te ngakau i tenei ao, engari kia titiro whakamua tatou ki tera ao meake puta mai. Na te Atua tonu te hiahia marena i whakato ki te ngakau o ana tamariki katoa. "Na, ka mea a Ihowa te Atua, e kore e pai kia noho te tangata ko ia anake, me hanga e ahau he hoa pai mona."

Nai te mea he mea tapu tenei hiahia a e hara i te mea no te reuera, ko te mahi ma nga maatua he ata whakaako i a ratou tamariki kia hiahia ai ratou ki te tane totika, ki te wahine pai ranei hei hoa mo ratou mo te toenga a o oranga i tenei ao. Na kati, i te mea kei waho kei mamao pea te mahi a te tane, kei te whaea tonu te tikanga

mo te whakaako i a raua tamariki, no te mea kei tona aroaro tonu ratou a tekau ma rima noa a ratou tau, a ma te ahua pai o te whaea ka pai ai ano hoki nga tamariki, a waihoki ka pai ai, ka matau ai, ka piki whakarunga ai te iwi nui, otiia ki te he te whakaakoranga a nga maatua i a ratou tamariki ka he ano hoki nga tamariki, a ka kino haere te iwi nui.

Na, he taha ano tenei no te take, ko te nui o te tupeka me te waipiro e kainga ana e nga matua Maori, nga tane me nga wahine, na, e hara tenei i te whakahe na matou i a koutou mo tenei mea hinapouri, engari he ata whakamarama me kore koutou e kite i te he o to koutou na haere, a ka tahuri mai ki te huarahi tika haere ai hei taurira mo a koutou tamariki e tupu ake ana i to koutou aroaro. Kati. Kua kii noatia e te Atua he mea kino rawa enei tu kai mo te puku o te tangata, a e tika ana kia nui rawa te whakama, ina hoki nga kupu o Paora: "Kahore oti koutou e matau, he whare koutou no te Atua? kei roto hoki i a koutou te wairua o te Atua e noho ana? ki te he i tetahi te whare o te Atua, ka he ano ia i te Atua; ko taua whare nei ano koutou." Na, e hoa ma, ata uia iho ki o koutou ngakau me he mea e mea ana ranei i ta te Atua e pai ai, e whakanoa ana ranei, ki te otaota poke, i te nohoanga o te wairua o te Atua. Kati. Me he mea ki te hiahia koutou kia pai ake a koutou tamariki, me ata arahi koutou i o ratou whakaaro, me whakarere ano e koutou ko nga whakaaro kikino o te ngakau, a me waiho ma o koutou mahi, ma o koutou haere e whakaatu ki o koutou tamariki te huarahi tika. Ki te whakatupato ia koutou i a koutou tamariki, he mea kino te tupeka, te waipiro, te tii me era atu tu kai, a ka kai tonu koutou i aua mea, ka pehea koia nga whakaaro o nga tamariki? he teka ianei ka mea ratou, he tinihanga ta koutou mahi ki a ratou, a ka kii he teka teka noa a koutou kupu, a tenei ano ki te nukarautia te tamaiti kaore ia e ahei te whakamanawa ano ki a koutou a muri ake. Kati.

Me tuku atu nga tamariki kia haere ki te kura, kia kaha hoki koutou ki te whakamahi i a ratou kia kore ai ratou e whaitaima hei kimi mahi kino ma ratou, kia kore ai hoki e tapoko ki te ngakau nga whakaaro paihana, hei whakamate i te hinengaro, ina hoki, e ki ana te whakatauaaki tawhito: "Ko te hinengaro takoto kau te whare mahi o te rewera." Kaore e taea he kupu pono atu i enei, "Ko te hinengaro ia e warea ana i raro i nga tohutohunga totika o te whaea Karaitiana he whare mahi no te Karaiti."

He mea honore nga tu mahi totika katoa a kaore e tika kia whakahawea te kai mahi. Kati. He kii tenei na etahi taitamariki Maori; no te mea he rangatira nui o ratou tupuna e kore ratou e tahuri ki te mahi a ringaringa. Na he tino pohehe tenei whakaaro, whakaarohia a te Karaiti he kai mahi nei ano ia a ka toru tekau noa ona tau. Na, heoi ano pea te huarahi poto e matau ai nga kotiro Maori ki nga mahi a te wahine marena, ma te matakitaki ki te wahine marena e tiaki ana i tona whare, e okooko ana i ana tamariki, koia matau i ahei ai te tohutohu atu, e tika ana, ina mutu te kura, kia haere nga kotiro Maori hei hawini ki tetahi wahine pakeha

whakapono mo etahi tau, ka tino rite ai ratou hei hoa mo nga tane pai.

Pai ke atu tenei tu haere i te noho noa iho ki te kainga, noho mangere ai, ako ai ki te kai paipa, ki te inu waipiro me era atu tu mahi kikino. Na, kati iho i konei enei kupu tohutohu, ma te Atua koutou e whakakaha kia ahei ai i a koutou te whakarite i enei kupu.

I te mea kua hipa te tau tahito ki muri, a kua takiri mai hoki te ata o te tau hou, kia koakoa koutou, kia haere hoki koutou i roto i te houtanga o te tau hou.

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**HE MATENGA.**—No te 4 o Nowema ka mate tetahi wahine, kua panuitia atu, i muri iho, i te 24 o Nowema 1907 ka mate Te Ao Te Rangi, no te 3 o Tihema nei ka mate te tamaiti a Te Ao Te Rangi ko Apiahana, e 30 ona tau, no Ngatitahinga enei. Ko te rangatira tenei kaumatua o tenei iwi, i whanau ai i muri i te whawhai i Pukerangiora, ka marenaia ki te wahine i mate nei i te 4 o Nowema, kaore he aitua i penei me tenei i nga motu e rua, kotahi te rua i tanumia ai, i tae pea nga iwi i tae mai ki taua tangihanga ki te 1,000 nga tane, nga wahine, me nga tamariki.

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#### NGA HOKOHOKO.

£ 6s. mo te puhera witi;—£ 3s 10d mo te puhera oti.—£ 11 10s mo te taana paraoa.—£ 5. mo te taana papapa (bran.)—£ 6 10s mo te taana pollard.—£ 4s. 6d. mo te puhera kaanga, he ruarua noa nga kai hoko.—£ 2 10s mo te taana taiawa, na te huhua o nga mea hou, he mea uaua te hoko i nga mea o tera tau, 13s mo te rau pauna nga mea hou.—£ 5 5s mo te taana tiawha ki konei, e £ 6 10s ki nga wahi o te tonga.—10s mo te taana riki.—£ 6d mo te pouua tihi £ 8½d. mo te pauna poaka.—10d mo te hua tikaokao.—1s mo te pauna paata.

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#### NGA ANAHERA.

He tokomaha nga tangata kua puaki noa i a ratou nga kupu e whai ake nei: "E kii ana koutou, te hunga tapu o muri nei, i heke mai tetahi anahera ki a Hohpa Mete, a e ki ana ano koutou kua korero kua whakakite mai nga anahera i a ratou ano ki etahi atu mema o te Hahi. Kati. Ki te mea he pono tenei, he aha te take i kore ai e puta he anahera ki nga Minita me te hunga tika o era atu hahi i te Hahi 'Moromona?'" Kati. Ko te nuinga enei o nga kupu o etahi hunga e whakaparauhako nei ki nga kupu whakaatu o te hunga tapu. Na te mahi o nga anahera, i te timatanga o tenei Hahi, i whai mana

ai nga tangata ki te kauwhau i te Rongo pai me te whakarite ano i ona tikanga. Kati. i runga i te wairua o te tika, e hiahia ana matou ki te whakamarama i tenei tu korero o nga tangata e hara nei i te hunga tapu o muri nei, a e tino hiahia ana ano matou kia koretotia tenei e nga hunga e tae ai **T** KARERE, i runga i taua wairua ano, ara i runga i wairua o te pono o te tika. Kati.

I te wa i whiwhi ai a Hohepa Mete ki tona kitenga tuatahi, he tino tamaiti ia, tekau ma wha ona tau, kaore ia i ahei te tito i tetahi korero teka, hei tinihanga i nga iwi kia tautokona ia e ratou hei poropiti tika no te Atua, ina hoki i muri tata iho ka whakina atu e ia ki tetahi Minita, ana i kite ai, me ana i rongo ai. I ki atu te tamaiti ki te Minita, kua heke mai te Matua raua ko te Tama, a kua korero raua ki a ia, a kua homai ki a ia he whakahaunga. Kati. Ka tino ohorere, ka pouri rawa te tamaiti i te whakahoki kupu o te Minita, nana: "Ko nga mea katoa i kite na koe, no te rawera, a kua mutu noa atu nga anahera te torotoro i nga tangata o tenei ao." Kati. Kei konei tonu te whakautu mo te patai, he aha te take i kore ai he anahera i toro i a ia? he teka ianei he kore nona kaore ona whakapono ki aua tu kitenga. Kati. Penei, me i haere he anahera ki a ia korero ai i ta te Atua e pai ai kia meatia e ia, ka peheatia? He pono, i runga i te kuari me te whakapono kore o te Minita ki nga anahera, a i runga i ona whakaaro tekateka noa kua whakakahoretia te kitenga e ia me te ki ano no te rewera. Kati. E whakaaro ana ranei koutou tera e haere nga anahera ki nga tangata whakapono kore, kia tawaia, kia atetitia kia kiia hoki no te rewera ratou? Kahore.

Ina haere mai nga anahera ki tenei ao ki te mahi ki nga tangata, he pono ka haere ratou ki te hunga whai whakapono, e manako ana ki a ratou, e ngohengohe ana ki a ratou kupu, ki te hunga hoki e whakawhetai ana ki te Atua mo nga manaakitanga o nga anahera. E rite ana ano ki tenei Minita te nuinga o nga Minita o te ao me nga hunga ano hoki i raro i to ratou tiakanga, ina koa i te tau 1820 i te wa i whiwhi ai a Hohepa Mete ki tona kitenga tuatahi, e whakaako ana nga Minita katoa i o ratou kahui kia kua e whakapono ki enei mea, ngaro noa atu tenei whakapono ki te minitatanga o nga anahera i nga wa o muri nei, "ka rite te iwi ki te tohunga." Kua puta mai he takanga i te Rongopai, a na te whakakahoretanga a nga tangata i enei mea, na te whakaponokore ki te Rongopai katoa i kore ai e mau tonu te mahi a nga anahera ki nga tangata i tenei ao. Kati.

I whakaarahia ake e te Atua he tamaiti he whakapono nei tona ki te Atua ki ana mahi ano hoki a e pai ana ia kia whiwhi ki enei kitenga, na tona whakapono i heke ai enei Ahuatanga i te rangi

ki a ia. I whakapono ia; kaore i whakaparahako, kaore hoki i rua-rua, i whakatuturi ranei. Heoi ano te huarahi e puta ai nga anahera ki te tangata ma te whakapono anake. Ko nga anahera tonu he karere no te Atua ki te kawe mai i nga kupu whakaatu a te Atua ki ana tamariki i tenei ao.

Kawhia, Nowema 27, 1907.

Ki TE KARERE:—Mau e panui atu taku korero hei titiro atu ma nga Hunga tapu o ia takiwa o ia takiwa. Kua kite au i o ratou korero mo te tupu haere o te Hunga tapu o tena takiwa o tena takiwa o te motu nei, atawhaia ki Kawhia nei, ko wai mahuru rano, heoi ano ta ratou mahi nui, he penei me ta Te Waitokorau Tamihana e panui nei i roto i TE KARERE nama 20. Ka pangia te tangata ka mahia tohungatia, mate atu, ahakoa 100 tangata e mate ana i te tohunga, hei aha, penei ano to ratou reka ki taua mahi me te reka ki te kaanga pirau, engari he iwi pai, he iwi whakarongo ki te kauwhau, ana tae atu au ki o ratou kainga ko te haere mai ia, kaore i rite ai te karaipiture e kii nei: I a ratou hoki e mohio ana ki ta te Atua tika a e whai ana kia whakauria to ratou ake tika kaore nei e hiahia mai ki te tika a te Atua, engari kia mate te tangata ka haere atu etahi ki te tangi ka poroporoaki ka mea: haere kite atu, haere kite atu, ko etahi ka mea: haere ki te po kia po tatau koia kei a ratou engari ratou i kite e ahu ana nga wairua ki te po ki te kai kotero pea ma ratou i reira, engari e te hunga tapu, nga hunga tapu o konei ko au me taku wahine me a maua tamariki ko Hone Kaora me ana tamariki me tana wahine ka mutu engari e te hunga tapu kei te whakaatu tonu au i nga karaipiture ki enei iwi i te ahua o te ao inaianei, ko etahi kua whakapono e mohio ana au taihoa ratou e huri mai. Heoi ra.

Na POUAKA PAKI.

### HE POWHIRI.

Nuhaka, Tihema 10, 1907.

Ki TE KARERE:—Tenei ka utaina atu he pikaunga taumaha ki runga ki tou tuara, mau e kawe atu ki te aroaro o nga iwi e noho marara nei i runga i enei motu e rua, i Aotearoa me te Waipounamu hei whakaatu mo te Hui tau ka tu ki Nuhaka nei, takiwa o Te Mahia, a te ono o nga ra o Aperira, te tau 1908. He powhiri atu tenei ki a koutou kia tae a tinana mai ki taua Hui a te Hunga-tapu o nga ra o muri nei, "e kiiia nei ko te Hahi 'Moromona,'" haere mai, e nga iwi, e nga hapu, e ngi reo me nga huhiunga tangata, he aha-

koa Hunga tapu no waho ranei i tenei karangatanga, Haere mai! Haere mai! Haere mai! Haria mai ena o tatou aitua kia tutakitaki ki enei o tatou aitua o mua atu a tae noa mai ki to tatou hoa ki a Erneti Arani. Tenei hoki a Hirini Whaanga te powhiri atu nei ki ona hoa i te mate i te ora kia tae a tinana mai nga mea i te ora, kia tae a wairua mai nga mea i te mate, ki konei mihi ai ki te hunga kua huri nei ki tua o te arai.

Waiata powhiri.—Piki ake, kake ake, i te tai huarewa, te ara o Tawhaki i piki ai ki runga i rokohina atu ra Maikuku Makaka hapai e mauri he waha i pa mai taku wahine purotu, taku tane purotu korua ko te tau e i.

I muri i nga mihi ki nga aitua ka whakahaeretia nga tikanga o te Hui tau me te whakariterite i nga tikanga o te Rongo pai hei kai whaka-te-wairu mo tatou katoa. Me tae mai nga manuhiri ki te marae a te rua o nga ra o Aperira, kia hihiko mai nga wairua.

Na nga rangatira o te Mahia, Na Te Waka Toroaiwhiti.

Na Paora Hapi,	Ihaka whaanga,	Ngatoto Marae.
Wharekura Hika,	Honihana Karangaroa,	Tare Mete
Tame Mete;	Whiri Mehana,	Epanaia Whanga.
Karepa Mataera,	Wi Kaipuke,	Maika Taroki.
Te Kauru Hohepa,	Tieme Mete,	Wiremu Pani.
Henare P. Kirinihi,	Mita Mihingere,	Watene Huka.
Horomona Turuna.	Whakangaro Makahu,	Tieme Paraone.
Waea Poipoi,	Paraone Kohai,	Perea Rupena.
Te Rua Atimana,	Ture Rarere,	Kawana Kereru.
Herahia Maru,	Angiangi Te Hau,	Kewi Toheriri.
Ropotini Toroaiwhiti,	Taitei Te Tomo,	Rangi Te Ngaio.
Iharaira Hemopo,	Tieme Morere,	Iopa Te Hau.
Te Matenga Waitaniwha,	Epeniha Kaihote,	Piha Teretiu.

Otira na te iwi katoa.

Na RIHAI RAHANA Tumuaki Pariha.

Ruhia.—I runga i te tini o nga tangata tutu ki te kawanatanga o Ruhia kua whakaarahia e nga Apiha nga tikanga onehe he whakamamae i nga tangata e hopukia ana e whakangarahu ana mo te titorehanga o te kawanatanga me te whakamatenga ano i te Czar, (te kingi) he nanakia rawa nga ritenga whakamate. Kati, no te weranga o tetahi whare i te ahi ka hurahia tetahi wahi e mahia ai enei whakamamaetanga weriweri, i roto i tenei whare i kitea he tangata e mau ana i roto i tetahi wahi paku, kua hina tona huruhuru, a kua porangi ia i te nui rawa o te mamae, hei pai mona i mate ia i muri tata iho. Kati, kua mau tenei tangata i runga i te whakaaro, koia

tetahi e tino matau ana ki nga whakatakoto whakaaro mo te kohurutanga i te Czar, kua hopukia ia, kua mauria mai ki roto i tenei whare, ano ka oti ia te whakamau ki roto i tetahi wahi whaiiti ka whakamamaetia ia, i herea ona ringaringa ki runga, engari i matua whatia, ka herea ai, i potaetia tetahi mea taratara ki tona mahunga, i herea tetahi o ona waewae, ko tetahi ia i kuhua ki roto ki tetahi putu nui, he mea tiira, katahi ka ringihia he mata wera (hot lead) ki roto i te putu, a porangi ana te tangata ra, kainga ana ono kikokiko e te mata wera, kua oti nei te rewā, a kua ringihia ki roto. Kati.

He ritenga ano tenei, ara, ka mau tetahi tangata ka herea ona waewae, tona mahunga me ona ringa ka ata whakamaro ai i nga taura, a wehea noatia nga ponapona, a mate ana te tangata. Kati. Ko etahi ka kawea ki te marae, whiua ai ki te wepu, i tino kino ai enei rironga kia kore ai etahi atu tangata e tahuri ki te mahi pera.

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Amerika.—Kua tatu inaianei nga ruaruatanga o te ngakau mo te nekehanga o te taua kaupuke whawhai o Merika, ina hoki kua rere inaianei i te tai rawhiti ki te tai hauauru, e kiia ana ko te taua tino nui tenei i rere nei ki te moana nui o Kiwa, ina koa e rima tekau ma toru nga kaupuke whawhai e kawea ana i nga tangata tekau ma ono mano, me nga pu nunui e waru rau e rima tekau. E rere ana ratou i runga i te rongou mau, otira kaore e mohiotia ana inaianei e matou te tino take o te nekehanga; Kei te kaika tonu a Tiamani ratou ko Ruhia ko Parani, kia whawhaitia a Tiapana e Merika. Tera ano e pooti nga Apiha o te kawanatanga kia hangaa e ratou he taua kaupuke whawhai mo te tai rawhiti, he mea rite ki tenei kua rere nei. Ko nga moni e whakapaua mo tenei taua tekau ma wha miriona pauna. Ko te utu o te nekehanga i tenei taua ki te tai hauauru e rua miriona pauna, e whitu tekau ma whitu mano taana waro e pau.

I te takiwa o Nowema me Tihema, e rima wiki, kotahi rau e rua tekau mano nga huuga i hoki atu i Meriki ki Oropi, ko nga moni i maua atu e rotou e rima miriona pauna. Heoi i tenei wa pu ano i tera tau e rima tekau ma wha mano anake te huuga i hoki atu.

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Gisborne.—Kua mau tetahi Maori ko Hare Matenga, e rua tau i mua ka tahaetia e ia he hoiho no tetahi tangata, i muri mai ka haere tetahi ropu pirihimana hei kimi i a ia heoi te kitea ia. Muri iho ka mawhiti atu ia ki te ngahere, a mai o taua wa, kua haere herekore ia, a no tenei wiki ka hori nei ka haere ia ki tetahi kainga

Maori, ara, ki Harapepe, i reira ka hopukia ia, a whaki ana ia i etahi o ana mahi tahae i te takiwa e ngaro ana ia i te motu.

### HE WAIATA WHAKAKOA.

He waiata na te Hunga-tapu i to ratou ainga atu i o ratou kainga ki te koraha, waiata haere ai i tenei; Ko te Rongo-pai pono te mea nui ki a ratou, hei aha te aha, hei aha te aha.

Ko te rangi o tenei waiata: "Come, Come ye Saints." Kati. Ma nga kaumatua koutou e whakaako.

1. Haere mai koa te Hunga-tapu ra,  
Ngakau hari haere ai.  
Kei aha ra te ngenge haere ai  
E ea ki te aroha noa.  
Pai atu ra te tohe nei  
Kia mahea atu nga raru noa,  
Tukua te rangi whakakoa  
Pai katoa! Pai katoa!
2. Hei aha ai e amuanui noa  
I te ara haere nei?  
Kei hua noa e utua nuitia  
Ko nga hoia wehi noa.  
Kia kaha ra kia maia e,  
I a tatou ana te Atua;  
Meake kiia e nga toa  
Pai katoa! Pai katoa!
3. E kitea ra te kainga taka ai  
Na Ihowa, kei mamao;  
Hei reira tatou noho marie ai;  
Hunga-tapu hari nui.  
E oro ra te tangi a,  
Te whakapai ki te Atua;  
Nei ra ko enei kupu koa—  
Kei te ora! Pai katoa!

Na REO RUEHE i whakamaori.